



A Chanting Guide



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*PĀLI PASSAGES WITH ENGLISH
TRANSLATIONS*

DRAWN FROM THE PĀLI CANON

*The Dhammayut Order
in the United States of America*

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Pronunciation

Pāli is the original language of the Theravadin Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand this has meant that Pāli has picked up some of the tones of the Thai language, as each consonant & consonant cluster in the Thai alphabet has a built-in tone—high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pāli chanting.

Vowels

Pāli has two sorts of vowels: long—ā, e, ī, o, ū, & ay; and short—a, i, & u. Unlike

long and short vowels in English, however, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus ā & a are both pronounced like the a in father, simply that the sound ā is held for approximately twice as long as the sound a. The same principle holds for ī & i, and for ū & u. Thus, when chanting Pāli, the vowels are pronounced as follows:

a as in father
o as in go
e as in they
u as in glue
i as in machine
ay as in Aye!

Consonants

Consonants are generally pronounced as they are in English, with a few unexpected twists:

c as in ancient
p unaspirated, as in spot
k unaspirated, as in skin
ph as in upholstery
kh as in backhand
t unaspirated, as in stop
m̐ & **n̐** as ng
th as in Thomas
ñ as in cañon
v as w

Certain two-lettered notations—bh, dh, ḍh, gh, jh—denote an aspirated sound, somewhat in the throat, that we do not have in English and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce bh as a throaty ph, dh as a throaty th, and gh as a throaty kh.

Pāli also contains retroflex consonants, indicated with a dot under the letter: ḍ, ḍh, ḷ, ṇ, ṭ, ṭh. These have no English equivalent. They are sounded by curling the tip of the

tongue back against the palate, producing a distinct nasal tone.

Scanning

The meters of Pāli poetry consists of various patterns of full-length syllables alternating with half-length syllables.

Full-length syllables:

contain a long vowel (ā, e, ī, o, ū, ay);
or

end with ṁ; or

end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Saṅ-gho).

(In this last case, the consonant clusters mentioned above—bh, dh, ḍh, gh, jh, kh, ph, th, ṭh—count as single consonants, while other combinations containing h—such as ḷh & mh—count as double.)

Half-length syllables end in a short vowel.

Thus, a typical line of verse would scan as follows:

Van - **dā** - ma - **ham̐** ta - ma - ra -
ṇam̐ si - ra - **sā** ji - **nen** - **dam̐**

...with the bolded syllables receiving a full-length beat, and the others only a half-length.

In this book, wherever possible, many of the long compound words have been broken down with hyphens into their component words to make them easier to read and—for anyone studying Pāli—to understand. This creates only one problem in scanning: When the hyphen is preceded by a consonant (usually m or d) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, *dhammam-*

etaṃ would scan as *dham-ma-me-taṃ*, and *tam-araṇaṃ* as *ta-ma-ra-ṇaṃ*.

If all these rules seem daunting, the best course is simply to listen carefully to the group and to chant along, following as closely as possible their tempo, rhythm, and pitch. All voices, ideally, should blend together as one.

Chanting Styles

The two most prominent Thai chanting styles are Magadha (*Makhot*) and Saṃyoga (*Samyok*). The above scanning rules apply to both styles, although Magadha pauses at commas, periods, and the ends of lines, whereas Saṃyoga does not. As for pronunciation, Saṃyoga has no retroflex consonants; it uses rising tones in syllables where Magadha uses falling tones; and it pronounces:

b & **bh** as an aspirated p (as in pin)

d & **dh** as an aspirated t (as in tin)
g & **gh** as an aspirated k (as in kin)
j & **jh** as ch
ñ as y

Morning Chanting

Araham̐ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̐ bhagavantam̐ abhivādemi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam̐ namassami.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

The Saṅgha of the Blessed One's disciples has practiced well.

Saṅgham̐ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

Dedication

(LEADER)

Yam-amha kho mayam bhagavantam
saraṇam gatā,

We have gone for refuge to the Blessed One,

(uddissa pabbajitā) yo no bhagavā satthā

*(have gone forth on account of) the Blessed One who is
our Teacher*

yassa ca mayam bhagavato dhammam
rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam bhagavantam
sasaddhammam sasāvaka-saṅgham
abhipūjayāma.

*With these offerings we worship most highly that Blessed
One together with the True Dhamma & the Saṅgha of his
disciples.*

Handa mayam buddhassa bhagavato
pubba-bhāga-namakāram karomase:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato sammā-
sambuddhassa. (three times)

*Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.*

Praise for the Buddha

(LEADER)

Handa mayam buddhābhithutim karomase:

Now let us give high praise to the Awakened One:

(ALL)

[Yo so tathāgato] araham sammā-
sambuddho,

*He who has attained the Truth, the Worthy One, Rightly
Self-awakened,*

Vijjā-caraṇa-sampanno sugato lokavidū,

*consummate in knowledge & conduct, one who has gone
the good way, knower of the cosmos,*

Anuttaro purisa-damma-sārathī satthā
deva-manussānaṃ buddho bhagavā;

*unexcelled trainer of those who can be tamed, teacher of
devas & human beings; awakened; blessed;*

Yo imaṃ lokaṃ sadevakaṃ samāraḥkaṃ
sabrāhmaṇaṃ,

Sassamaṇa-brāhmaṇiṃ paṇaṃ sadeva-
manussaṃ sayāṃ abhiññā sacchikatvā
pavedesi.

*who made known—having realized it through direct
knowledge—this world with its devas, māras, & brahmās,
this generation with its contemplatives & brāhmins, its
rulers & common people;*

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-
kalyāṇaṃ pariyosāna-kalyāṇaṃ;

*who explained the Dhamma fine in the beginning, fine in
the middle, fine in the end;*

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ
parisuddhaṃ brahma-cariyaṃ pakāsesi:

*who expounded the holy life both in its particulars & in
its essence, entirely complete, surpassingly pure:*

Tam-ahaṃ bhagavantaṃ abhipūjayāmi,

Tam-aham bhagavantam sirasā namāmi.

*I worship most highly that Blessed One,
to that Blessed One I bow my head down.*

(BOW DOWN)

Praise for the Dhamma

(LEADER)

Handa mayam dhammābhithutim
karomase:

Now let us give high praise to the Dhamma:

(ALL)

[Yo so svākkhāto] bhagavatā dhammo,

The Dhamma well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

*to be seen here & now, timeless, inviting all to come &
see,*

Opanayiko paccattam veditabbo viññūhi:

pertinent, to be seen by the observant for themselves:

Tam-aham dhammam abhipūjayāmi,

Tam-aham dhammaṃ sirasā namāmi.

*I worship most highly that Dhamma,
to that Dhamma I bow my head down.*

(BOW DOWN)

Praise for the Saṅgha

(LEADER)

Handa mayam saṅghābhithutim karomase:

Now let us give high praise to the Saṅgha:

(ALL)

[Yo so supaṭipanno] bhagavato sāvaka-
saṅgho,

*The Saṅgha of the Blessed One's disciples who have
practiced well,*

Uju-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have
practiced straightforwardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have
practiced methodically,*

Sāmīci-paṭipanno bhagavato sāvaka-
saṅgho,

*the Saṅgha of the Blessed One's disciples who have
practiced masterfully,*

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-
puggalā:

i.e., the four pairs—the eight types—of noble ones:

Esa bhagavato sāvaka-saṅgho—

That is the Saṅgha of the Blessed One's disciples—

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-
karaṇīyo,

*worthy of gifts, worthy of hospitality, worthy of offerings,
worthy of respect,*

Anuttaraṃ puñṇakkhettaṃ lokassa:

the incomparable field of merit for the world:

Tam-ahaṃ saṅghaṃ abhipūjayāmi,

Tam-ahaṃ saṅghaṃ sirasā namāmi.

*I worship most highly that Saṅgha,
to that Saṅgha I bow my head down.*

(BOW DOWN)

Salutation to the Triple Gem & The Topics for Chastened Dispassion

(LEADER)

Handa mayam ratanattayappaṇāma-
gāthāyo c'eva saṁvega-vatthu-paridīpaka-
pāṭhañ-ca bhaṇāmase:

Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:

(ALL)

[Buddho susuddho] karuṇā-mahaṇṇavo,
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddham aham-ādarena tam.

*The Buddha, well-purified, with ocean-like compassion,
possessed of the eye of knowledge completely purified,
destroyer of the evils & corruptions of the world:
I revere that Buddha with devotion.*

Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tad-attha-dīpano:
Vandāmi dhammaṃ aham-ādarena taṃ.

*The Teacher's Dhamma, like a lamp,
divided into Path, Fruition, & the Deathless,
both transcendent (itself) & showing the way to that
goal:
I revere that Dhamma with devotion.*

Saṅho sukhettābhyatikhetta-saṅṇito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅghaṃ aham-ādarena taṃ.

*The Saṅgha, called a field better than the best,
who have seen peace, awakening after the one gone the
good way,
who have abandoned heedlessness—the noble ones, the
wise:
I revere that Saṅgha with devotion.*

Icevama-ekant'abhipūjaneyyakam,
Vatthuttayaṃ vandayatābhisankhataṃ,

Puññaṃ mayā yaṃ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

*By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage,
may all my obstructions cease to be.*

* * *

Idha tathāgato loke uppanno araham
sammā-sambuddho,

*Here, One attained to the Truth, Worthy & Rightly Self-
awakened, has appeared in the world,*

Dhammo ca desito niyyāniko upasamiko
parinibbāniko sambodhagāmī
sugatappavedito.

*and Dhamma is explained, leading out (of saṃsāra),
calming, tending toward total unbinding, going to self-
awakening, declared by one who has gone the good way.*

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma,

Having heard the Dhamma, we know this:

Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi
dukkham,

Birth is stressful, aging is stressful, death is stressful,

Soka-parideva-dukkha-
domanass'upāyāsāpi dukkhā,

sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi
vippayogo dukkho yam-p'iccham na labhati
tam-pi dukkham.

association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful.

Saṅkhittena pañc'upādānakkhandhā
dukkhā,

In short, the five clinging-aggregates are stressful,

Seyyathīdaṃ:

namely:

Rūpūpādānakkhandho,

the form clinging-aggregate,

Vedanūpādānakkhandho,

the feeling clinging-aggregate,

Saññūpādānakkhandho,

the perception clinging-aggregate,

Saṅkhārūpādānakkhandho,

the fabrication clinging-aggregate,

Viññāṇūpādānakkhandho.

the consciousness clinging-aggregate.

Yesam pariññāya, Dharamāno so bhagavā,

Evam bahulam sāvake vineti,

*So that they might fully understand this, the Blessed One,
while still alive, often instructed his listeners in this way;*

Evam bhāgā ca panassa bhagavato sāvakesu
anusāsanī,

Bahulam pavattati:

many times did he emphasize this part of his admonition:

“Rūpaṃ aniccaṃ,

“Form is inconstant,

Vedanā aniccā,

feeling is inconstant,

Saññā aniccā,

perception is inconstant,

Saṅkhārā aniccā,

fabrications are inconstant,

Viññāṇaṃ aniccaṃ,

consciousness is inconstant,

Rūpaṃ anattā,

form is not-self,

Vedanā anattā,

feeling is not-self,

Saññā anattā,

perception is not-self,

Saṅkhārā anattā,

fabrications are not-self,

Viññāṇaṃ anattā,

consciousness is not-self.

Sabbe saṅkhārā aniccā,

All fabrications are inconstant.

Sabbe dhammā anattāti."

All phenomena are not-self."

Te (WOMEN: Tā) mayaṃ,

Otiṇṇāṃha jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi
upāyāsehi,

Dukkh'otiṇṇā dukkha-paretā,

*All of us, beset by birth, aging, & death, by sorrows,
lamentations, pains, distresses, & despairs, beset by
stress, overcome with stress, (consider),*

“Appeva nām'imassa kevalassa
dukkhakhandhassa antakiriyā
paññāyethāti!”

*“O, that the end of this entire mass of suffering & stress
might be known!”*

* (MONKS & NOVICES)

Cira-parinibbutam-pi taṃ bhagavantam
uddissa arahantaṃ sammā-sambbuddham,

Saddhā agārasmā anagāriyaṃ pabbajitā,

*Having gone forth in faith from home to homelessness in
dedication to the Blessed One, the Worthy One, the
Rightly Self-awakened One, even though he was long ago
totally unbound,*

Tasmim bhagavati brahma-cariyaṃ carāma,

we practice that Blessed One's holy life,

(Bhikkhūnaṃ sikkhā-sājīva-samāpannā.)*

(fully endowed with the bhikkhus' training & livelihood.)

* NOVICES OMIT THIS PHRASE.

Taṃ no brahma-cariyaṃ,

Imassa kevalassa dukkhakkhandhassa

antakiriyāya

saṃvattatu.

May this holy life of ours bring about the end of this entire mass of suffering & stress.

* (OTHERS)

Cira-parinibbutam-pi taṃ bhagavantam

saraṇam gatā,

Dhammañ-ca bhikkhu-saṅhañ-ca,

Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One—even though he was long ago totally unbound—as well as in the Dhamma & in the Bhikkhu Saṅgha,

Tassa bhagavato sāsanam yathā-sati yathā-

balam manasikaroma,

Anupaṭipajjāma.

we attend to the instruction of the Blessed One, as far as our mindfulness & strength will allow, and we practice

accordingly.

Sā sā no paṭipatti,

Imassa kevalassa dukkhakkhandhassa
antakiriyāya

saṁvattatu.

*May this practice of ours bring about the end of this entire
mass of suffering & stress.*

Reflection at the Moment of Using the Requisites

(LEADER)

Handa mayam taṅkhaṇika-paccavekkhaṇa-
pāṭhaṁ bhaṇāmase:

*Now let us recite the passage for reflection at the moment
(of using the requisites):*

(ALL)

[Paṭisaṅkhā yoniso] cīvaram paṭisevāmi,

Considering it thoughtfully, I use the robe,

Yāvadeva sītassa paṭighātāya,

simply to counteract the cold,

Uṇhassa paṭighātāya,

to counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-
samphassānaṃ paṭighātāya,

*to counteract the touch of flies, mosquitoes, wind, sun, &
reptiles;*

Yāvadeva hirikopina-paṭicchādan'attham.

*simply for the purpose of covering the parts of the body
that cause shame.*

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,

Considering it thoughtfully, I use alms food,

N'eva davāya na madāya na maṇḍanāya na
vibhūsanāya,

*not playfully, nor for intoxication, nor for putting on bulk,
nor for beautification,*

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya
vihimsuparatiyā brahma-cariyānuggahāya,

*but simply for the survival & continuance of this body, for
ending its afflictions, for the support of the holy life,*

Iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi
navañ-ca vedanaṃ na uppādessāmi,

*(thinking,) "Thus will I destroy old feelings (of hunger)
and not create new feelings (from overeating)."*

Yātrā ca me bhavissati anavajjatā ca phāsu-
vihāro cāti.

I will maintain myself, be blameless, & live in comfort.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

Considering it thoughtfully, I use the lodging,

Yāvadeva sītassa paṭighātāya,

simply to counteract the cold,

Uṇhassa paṭighātāya,

to counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-
samphassānam paṭighātāya,

*to counteract the touch of flies, mosquitoes, wind, sun, &
reptiles;*

Yāvadeva utuparissaya-vinodanam
paṭisallānārām'attham.

*simply as protection from the inclemencies of weather and
for the enjoyment of seclusion.*

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-
parikkhāraṃ paṭisevāmi,

*Considering them thoughtfully, I use medicinal requisites
for curing the sick,*

Yāvadeva uppannānaṃ veyyābādhikānaṃ
vedanānaṃ paṭighātāya,

simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Evening Chanting

Araham̐ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̐ bhagavantam̐ abhivādemi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam̐ namassami.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

The Saṅgha of the Blessed One's disciples has practiced well.

Saṅgham̐ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

Dedication

(LEADER)

Yam-amha kho mayam bhagavantam
saraṇam gatā,

We have gone for refuge to the Blessed One,

(uddissa pabbajitā) yo no bhagavā satthā

*(have gone forth on account of) the Blessed One who is
our Teacher*

yassa ca mayam bhagavato dhammam
rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam bhagavantam
sasaddhammam sasāvaka-saṅgham
abhipūjayāma.

*With these offerings we worship most highly that Blessed
One together with the True Dhamma & the Saṅgha of his
disciples.*

Handadāni mayantam bhagavantam vācāya
abhigāyitum pubba-bhāga-namakāraṇ-
c'eva buddhānussati-nayaṇ-ca karomase:

Now let us chant the preliminary passage in homage to the Blessed One, together with the guide to the recollection of the Buddha:

(ALL)

[Namo tassa] bhagavato arahato sammā-
sambuddhassa. (three times)

*Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.*

A Guide to the Recollection of the Buddha

[Taṃ kho pana bhagavantam] evaṃ
kalyāṇo kitti-saddo abbhuggato,

*This fine report of the Blessed One's reputation has spread
far & wide:*

Itipi so bhagavā arahaṃ sammā-
sambuddho,

*He is a Blessed One, a Worthy One, a Rightly Self-
awakened One,*

Vijjā-caraṇa-sampanno sugato lokavidū,

*consummate in knowledge & conduct, one who has gone
the good way, knower of the cosmos,*

Anuttaro purisa-damma-sārathi satthā
deva-manussānaṃ buddho bhagavāti.

*unexcelled trainer of those who can be tamed, teacher of
devas & human beings; awakened; blessed.*

Verses in Celebration of the Buddha

(LEADER)

Handa mayam buddhābhigītiṃ karomase:

Now let us chant in celebration of the Buddha:

(ALL)

[Buddh'vārahanta]-varatādiguṇābhiyutto,

*The Buddha, endowed with such virtues as highest
worthiness:*

Suddhābhiñāṇa-karuṇāhi samāgatatto,

*In him, purity, supreme knowledge, & compassion
converge.*

Bodhesi yo sujanataṃ kamalaṃ va sūro,

He awakens good people as the sun does the lotus.

Vandām'aham tam-araṇam sirasā
jinendam.

I revere with my head that Peaceful One, the Conqueror Supreme.

Buddho yo sabba-pāṇīnam

Saraṇam khemam-uttamam.

The Buddha who for all beings is the secure, the highest refuge,

Paṭhamānussatitṭṭhānam

Vandāmi tam sirena'aham,

The first theme for recollection: I revere him with my head.

Buddhassāhasmi dāso (WOMEN: dāsī) va

Buddho me sāmikissaro.

I am the Buddha's servant; the Buddha is my sovereign master.

Buddho dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Buddha is a destroyer of suffering & a provider of welfare for me.

Buddhassāham niyyādemi

Sarīrañjīvitañ-c'idaṃ.

To the Buddha I dedicate this body & this life of mine.

Vandanto'haṃ (Vandantī'haṃ) carissāmi

Buddhasseva subodhitaṃ.

I will fare with reverence for the Buddha's genuine Awakening.

N'atthi me saraṇaṃ aññaṃ,

Buddho me saraṇaṃ varaṃ:

I have no other refuge; the Buddha is my foremost refuge:

Etena sacca-vajjena,

Vaḍḍheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Buddhaṃ me vandamānena
(vandamānāya)

Yaṃ puññaṃ pasutaṃ idha,

Sabbe'pi antarāyā me,

Māhesuṃ tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease

to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Buddhe kukammam pakatam mayā yam,
Buddho paṭiggaṇhatu accayantam,
Kāl'antare saṃvaritum va buddhe.

*Whatever bad kamma I have done to the Buddha
by body, by speech, or by mind,
may the Buddha accept my admission of it,
so that in the future I may show restraint toward the
Buddha.*

A Guide to the Recollection of the Dhamma

(LEADER)

Handa mayam dhammānussati-nayam
karomase:

*Now let us recite the guide to the recollection of the
Dhamma:*

(ALL)

[Svākkkhāto] bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

to be seen here & now, timeless, inviting all to come & see,

Opanayiko paccattam veditabbo viññūhīti.

pertinent, to be seen by the observant for themselves.

Verses in Celebration of the Dhamma

(LEADER)

Handa mayam dhammābhigītiṃ karomase:

Now let us chant in celebration of the Dhamma:

(ALL)

[Svākkkhātatā] diguṇa-yogavasena seyyo,

Superior, through having such virtues as being well-expounded,

Yo magga-pāka-pariyatti-vimokkha-bhedo,

Divided into Path & Fruit, study & emancipation,

Dhammo kuloka-patanā tadadhāri-dhārī.

The Dhamma protects those who hold to it from falling into miserable worlds.

Vandām'aham tama-haram vara-dhammam-etam.

I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇīnam

Saraṇam khemam-uttamam.

The Dhamma that for all beings is the secure, the highest refuge,

Dutiyānussatitṭṭhānam

Vandāmi tam sirena'ham,

The second theme for recollection: I revere it with my head.

Dhammassahasmi dāso (dāsī) va

Dhammo me sāmikissaro.

I am the Dhamma's servant; the Dhamma is my sovereign master.

Dhammo dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Dhamma is a destroyer of suffering & a provider of welfare for me.

Dhammasssāham niyyādemī

Sarīrañjīvitañ-c'idaṃ.

To the Dhamma I dedicate this body & this life of mine.

Vandanto'ham (Vandantī'ham) carissāmi

Dhammasseva sudhammataṃ.

I will fare with reverence for the Dhamma's genuine rightness.

N'atthi me saraṇaṃ añaṇṇaṃ,

Dhammo me saraṇaṃ varaṃ:

I have no other refuge; the Dhamma is my foremost refuge:

Etena sacca-vajjena,

Vaḍḍheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Dhammaṃ me vandamānena
(vandamānāya)

Yaṃ puññaṃ pasutaṃ idha,

Sabbe'pi antarāyā me,

Māhesum tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,

Dhamme kukammaṃ pakataṃ mayā
yaṃ,

Dhammo paṭiggaṇhatu accayantaṃ,

Kāl'antare samvarituṃ va dhamme.

*Whatever bad kamma I have done to the Dhamma
by body, by speech, or by mind,
may the Dhamma accept my admission of it,
so that in the future I may show restraint toward the
Dhamma.*

*A Guide to the Recollection of the
Saṅgha*

(LEADER)

Handa mayam saṅghānussati-nayaṃ
karomase:

*Now let us recite the guide to the recollection of the
Saṅgha:*

(ALL)

[Supaṭipanno] bhagavato sāvaka-saṅgho,

*The Saṅgha of the Blessed One's disciples who have
practiced well,*

Uju-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have
practiced straightforwardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have
practiced methodically,*

Sāmīci-paṭipanno bhagavato sāvaka-
saṅgho,

*the Saṅgha of the Blessed One's disciples who have
practiced masterfully,*

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-
puggalā:

i.e., the four pairs—the eight types—of noble ones:

Esa bhagavato sāvaka-saṅgho—

That is the Saṅgha of the Blessed One's disciples—

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-
karaṇīyo,

*worthy of gifts, worthy of hospitality, worthy of offerings,
worthy of respect,*

Anuttaram puññakkhettaṃ lokassatī.

the incomparable field of merit for the world.

Verses in Celebration of the Saṅgha

(LEADER)

Handa mayam saṅghābhigītiṃ karomase:

Now let us chant in celebration of the Saṅgha:

(ALL)

[Saddhammajo] supaṭipatti-guṇādiyutto,

*Born of the true Dhamma, endowed with such virtues as
good practice,*

Yotthābbidho ariya-puggala-saṅgha-settho,

The supreme Saṅgha formed of the eight types of Noble Ones,

Sīlādidhamma-pavarāsayā-kāya-citto:

Guided in body & mind by such principles as virtue:

Vandāma'ham tam-ariyāna-gaṇam
susuddham.

I revere that group of Noble Ones well-purified.

Saṅho yo sabba-pāṇīnam

Saraṇam khemam-uttamam.

The Saṅgha that for all beings is the secure, the highest refuge,

Tatiyānussatiṭṭhānam

Vandāmi tam sirena'ham,

The third theme for recollection: I revere it with my head.

Saṅhassasāhasmi dāso (dāsī) va

Saṅho me sāmikissaro.

I am the Saṅgha's servant, the Saṅgha is my sovereign master,

Saṅho dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Saṅgha is a destroyer of suffering & a provider of welfare for me.

Saṅghasāhaṃ niyyādeṃi

Sarīrañjīvitañ-c'idaṃ.

To the Saṅgha I dedicate this body & this life of mine.

Vandanto'ham (Vandantī'ham) carissāmi

Saṅghasopatiṇṇatam.

I will fare with reverence for the Saṅgha's genuine practice.

N'atthi me saraṇaṃ aññaṃ,

Saṅgho me saraṇaṃ varaṃ:

I have no other refuge; the Saṅgha is my foremost refuge:

Etena sacca-vajjena,

Vaddheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Saṅgham me vandamānena
(vandamānāya)

Yaṃ puññaṃ pasutaṃ idha,

Sabbe'pi antarāyā me,

Māhesum̐ tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Saṅhe kukammam̐ pakatam̐ mayā yam̐,
Saṅho paṭiggaṇhatu accayantam̐,
Kāl'antare saṁvaritum̐ va saṅhe.

*Whatever bad kamma I have done to the Saṅgha
by body, by speech, or by mind,
may the Saṅgha accept my admission of it,
so that in the future I may show restraint toward the
Saṅgha.*

*Reflection after Using the
Requisites*

(LEADER)

Handa mayam atīta-paccavekkhaṇa-
pāṭham bhaṇāmase:

Now let us recite the passage for reflection on the past (use of the requisites):

(ALL)

[Ajja mayā] apaccavekkhitvā yaṃ cīvaram
paribhuttaṃ,

Whatever robe I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,

was simply to counteract the cold,

Uṇhassa paṭighātāya,

to counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-
samphassānam paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'attham.

simply for the purpose of covering the parts of the body that cause shame.

Ajja mayā apaccavekkhitvā yo piṇḍapāto
paribhutto,

Whatever alms food I used today without consideration,
So n'eva davāya na madāya na maṇḍanāya
na vibhūsanāya,

was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya
vihiṃsuparatiyā brahma-cariyānuggahāya,

but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

Iti purāṇañ-ca vedanaṃ paṭihañkhāmi
navañ-ca vedanaṃ na uppādesāmi,

(thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjatā ca phāsu-
vihāro cāti.

I will maintain myself, be blameless, & live in comfort.

Ajja mayā apaccavekkhitvā yaṃ senāsanam
paribhuttam,

Whatever lodging I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,

was simply to counteract the cold,

Uṇhassa paṭighātāya,

to counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-
samphassānam paṭighātāya,

*to counteract the touch of flies, mosquitoes, wind, sun, &
reptiles;*

Yāvadeva utuparissaya-vinodanam
paṭisallānārāmattham.

*simply for protection from the inclemencies of weather and
for the enjoyment of seclusion.*

Ajja mayā apaccavekkhitvā yo gilāna-
paccaya-bhesajja-parikkhāro paribhutto,

*Whatever medicinal requisite for curing the sick I used
today without consideration,*

So yāvadeva uppannānam
veyyābādhikānam vedanānam paṭighātāya,

*was simply to counteract any pains of illness that had
arisen,*

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

The Sublime Attitudes

(METTĀ – GOODWILL)

Aham sukhito homi

May I be happy.

Niddukkho homi

May I be free from stress & pain.

Avero homi

May I be free from animosity.

Abyāpajjho homi

May I be free from oppression.

Anīgho homi

May I be free from trouble.

Sukhī attānaṃ pariharāmi

May I look after myself with ease.

Sabbe sattā sukhitā hontu.

May all living beings be happy.

Sabbe sattā averā hontu.

May all living beings be free from animosity.

Sabbe sattā abyāpajjhā hontu.

May all living beings be free from oppression.

Sabbe sattā anīghā hontu.

May all living beings be free from trouble.

Sabbe sattā sukhī attānaṃ pariharantu.

May all living beings look after themselves with ease.

(KARUṆĀ – COMPASSION)

Sabbe sattā sabba-dukkhā pamuccantu.

May all living beings be freed from all stress & pain.

(MUDITĀ – EMPATHETIC JOY)

Sabbe sattā laddha-sampattito mā
vigacchantu.

*May all living beings not be deprived of the
good fortune they have attained.*

(UPEKKHĀ – EQUANIMITY)

Sabbe sattā kammassakā kamma-dāyādā
kamma-yonī kamma-bandhū kamma-
paṭisaraṇā.

*All living beings are the owners of their
actions, heir to their actions, born of their
actions, related through their actions, and
live dependent on their actions.*

Yaṃ kammaṃ karissanti kalyāṇaṃ vā
pāpakaṃ vā tassa dāyādā bhavissanti.

*Whatever they do, for good or for evil, to
that will they fall heir.*

* * *

[Sabbe sattā sadā hontu]

Averā sukha-jīvino.

*May all beings live happily,
always free from animosity.*

Kataṃ puñña-phalaṃ mayhaṃ

Sabbe bhāgī bhavantu te.

*May all share in the blessings
springing from the good I have done.*

* * *

[Hotu sabbam sumaṅgalaṃ]

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-buddhānubhāvena

Through the power of all the Buddhas,

Sotthī hontu nirantaram

may you forever be well.

Hotu sabbam sumañgalam

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-dhammānubhāvena

Through the power of all the Dhamma,

Sotthī hontu nirantaram

may you forever be well.

Hotu sabbam sumañgalam

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-saṅghānubhāvena

Through the power of all the Saṅgha,

Sotthī hontu nirantaram

may you forever be well.

Discourses

Sunday day-1

Dhamma-cakkappavattana Sutta

THE DISCOURSE ON SETTING THE WHEEL OF DHAMMA IN
MOTION

[Evam-me sutam,] Ekaṃ samayaṃ
Bhagavā,

Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū
āmantesi.

I have heard that on one occasion the Blessed One was staying near Vārāṇasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Dve’me bhikkhave antā pabbajitena na
sevitabbā,

“These two extremes are not to be indulged in by one who has gone forth—

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,
Hīno gammo pothujjaniko anariyo anatta-
sañhito,

*that which is devoted to sensual pleasure in sensuality:
base, vulgar, common, ignoble, unprofitable;*

Yo cāyaṃ atta-kilamathanuyogo,
Dukkho anariyo anatta-sañhito.

*and that which is devoted to self-affliction: painful,
ignoble, unprofitable.*

Ete te bhikkhave ubho ante anupagamma,
Majjhimā paṭipadā Tathagatenā
abhisambuddhā,

Cakkhu-karaṇī ñāṇa-karaṇī upasamāya
abhiññāya sambodhāya nibbānāya
samvattati.

*Avoiding both of these extremes, the middle way realized
by the Tathāgata—producing vision, producing knowledge
—leads to calm, to direct knowledge, to self-awakening, to
unbinding.*

Katamā ca sā bhikkhave majjhimā paṭipadā
Tathāgatenā abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya
abhiññāya sambodhāya nibbānāya
samvattati.

*And what is the middle way realized by the Tathāgata
that—producing vision, producing knowledge—leads to
calm, to direct knowledge, to self-awakening, to
unbinding?*

Ayam-eva ariyo atthaṅgiko maggo,
Seyyathīdam, Sammā-diṭṭhi sammā-
saṅkappo,
Sammā-vācā sammā-kammanto sammā-
ājīvo,
Sammā-vāyāmo sammā-sati sammā-
samādhi.

*Precisely this noble eightfold path: right view, right
resolve, right speech, right action, right livelihood, right
effort, right mindfulness, right concentration.*

Ayaṃ kho sā bhikkhave majjhimā paṭipadā
Tathāgatenā abhisambuddhā,

Cakkhu-karaṇī ñāṇa-karaṇī upasamāya
abhiññāya sambodhāya nibbānāya
saṁvattati.

*This is the middle way realized by the Tathāgata that—
producing vision, producing knowledge—leads to calm, to
direct knowledge, to self-awakening, to unbinding.*

Idaṁ kho pana bhikkhave dukkham ariya-
saccaṁ:

Now this, monks, is the noble truth of stress:

Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi
dukkham,

Birth is stressful, aging is stressful, death is stressful,

Soka-parideva-dukkha-
domanass'upāyāsāpi dukkhā,

*sorrow, lamentation, pain, distress, & despair are
stressful,*

Appiyehi sampayogo dukkho piyehi
vippayogo dukkho yam-p'iccham na labhati
tam-pi dukkham,

*association with what is unbeloved is stressful, separation
from what is beloved is stressful, not getting what one
wants is stressful,*

Saṅkhittena pañc'upādānakkhandhā
dukkhā.

In short, the five clinging-aggregates are stressful.

Idaṃ kho pana bhikkhave dukkha-
samudayo ariya-saccaṃ:

And this, monks, is the noble truth of the origination of stress:

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-
sahagatā tatra tatrābhinandinī,

Seyyathidaṃ,

Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

in other words, the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.

Idaṃ kho pana bhikkhave dukkha-nirodho
ariya-saccaṃ:

And this, monks, is the noble truth of the cessation of stress:

Yo tassā yeva taṇhāya asesa-virāga-nirodho
cāgo paṭinissaggo mutti anālayo,

the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ:

And this, monks, is the noble truth of the way of practice leading to the cessation of stress:

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathīdaṃ, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

precisely this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress.'

Tam kho pan'idam dukkham ariya-saccam
pariññeyyanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā
udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.'

Tam kho pan'idam dukkham ariya-saccam
pariññātanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā
udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'

Idaṃ dukkha-samudayo ariya-saccanti me
bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā
udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge
arose, illumination arose within me with regard to things
never heard before: 'This is the noble truth of the
origination of stress.'*

Taṃ kho paṇ'idaṃ dukkha-samudayo
ariya-saccaṃ paḥātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā
udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge
arose, illumination arose within me with regard to things
never heard before: 'This noble truth of the origination of
stress is to be abandoned.'*

Taṃ kho paṇ'idaṃ dukkha-samudayo
ariya-saccaṃ paḥīnanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā
udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge
arose, illumination arose within me with regard to things
never heard before: 'This noble truth of the origination of
stress has been abandoned.'*

Idaṃ dukkha-nirodho ariya-saccanti me
bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā
udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge
arose, illumination arose within me with regard to things
never heard before: 'This is the noble truth of the cessation
of stress.'*

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-
saccaṃ sacchikātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā
udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge
arose, illumination arose within me with regard to things*

never heard before: 'This noble truth of the cessation of stress is to be realized.'

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress has been realized.'

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress.'

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ

bhāvetabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā
udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge
arose, illumination arose within me with regard to things
never heard before: 'This noble truth of the way of practice
leading to the cessation of stress is to be developed.'*

Taṃ kho paṇ'idaṃ dukkha-nirodha-
gāminī-paṭipadā ariya-saccaṃ bhāvitanti
me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā
udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge
arose, illumination arose within me with regard to things
never heard before: 'This noble truth of the way of practice
leading to the cessation of stress has been developed.'*

Yāvakīvañ-ca me bhikkhave imesu catūsu
ariya-saccesu,

Evan-ti-parivaṭṭam dvādaśākāram
yathābhūtam ñāṇa-dassanam na
suvisuddham ahoṣi,

N'eva tāvāham bhikkhave sadevake loke
samārake sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-
manussāya,

Anuttaram sammā-sambodhim
abhisambuddho paccaññāsim.

And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu
ariya-saccesu,

Evan-ti-parivaṭṭam dvādaśākāram
yathābhūtam ñāṇa-dassanam suvisuddham
ahoṣi,

Athāham bhikkhave sadevake loke
samārake sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-
manussāya,

Anuttaram sammā-sambodhim
abhisambuddho paccaññāsim.

But as soon this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & commonfolk.

Ñāṇaṇ-ca pana me dassanam udapādi,
'Akuppā me vimutti, Ayam-antimā jāti,
N'atthidāni punabbhavoti.'"

The knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

Idam-avoca Bhagavā.

Attamanā pañca-vaggiyā bhikkhū
Bhagavato bhāsitaṃ abhinandum.

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words.

Imasmiñ-ca pana veyyā-karaṇasmim
bhaññamāne,

Āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ
dhamma-cakkuṃ udapādi,

And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye:

Yaṃ-kiñci samudaya-dhammaṃ sabban-
taṃ nirodha-dhammanti.

"Whatever is subject to origination is all subject to cessation."

Pavattite ca Bhagavatā dhamma-cakke,

Bhumkā devā saddamanussāvesuṃ,

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out:

"Etaṃ-Bhagavatā Bārāṇasiyaṃ isipatane
migadāye anuttaraṃ dhamma-cakkaṃ
pavattitaṃ,

Appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā

kenaci vā lokasminti."

"At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos."

Bhummānaṃ devānaṃ saddaṃ sutvā,

Cātummahārājikā devā
saddamanussāvesuṃ.

On hearing the earth devas' cry, the devas of the Heaven of the Four Kings took up the cry.

Cātummahārājikānaṃ devānaṃ saddaṃ
sutvā,

Tāvatiṃsā devā saddamanussāvesuṃ.

On hearing the cry of the devas of the Heaven of the Four Kings, the devas of the Heaven of the Thirty-three took up the cry.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,

Yāmā devā saddamanussāvesuṃ.

On hearing the cry of the devas of the Heaven of the Thirty-three, the Yama devas took up the cry.

Yāmānaṃ devānaṃ saddaṃ sutvā,

Tusitā devā saddamanussāvesuṃ.

On hearing the cry of the Yama devas, the Tusita devas took up the cry.

Tusitānaṃ devānaṃ saddaṃ sutvā,

Nimmānaratī devā saddamanussāvesuṃ.

On hearing the cry of the Tusita devas, the Nimmanarati devas took up the cry.

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,

Paranimmita-vasavattī devā
saddamanussāvesuṃ.

On hearing the cry of the Nimmanarati devas, the Paranimmita-vasavatti devas took up the cry.

Paranimmita-vasavattīnaṃ devānaṃ
saddaṃ sutvā,

Brahma-kāyikā devā saddamanussāvesuṃ,

On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā's retinue took up the cry:

“Etaṃ-Bhagavatā Bārāṇasiyaṃ isipatane
migadāye anuttaraṃ dhamma-cakkaṃ
pavattitaṃ,

Appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā

kenaci vā lokasminti."

"At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos."

Itiha tena khaṇena tena muhuttana,

Yāva brahma-lokā saddo abbhuggacchi.

So in that moment, that instant, the cry shot right up to the Brahmā world.

Ayañ-ca dasa-sahassī loka-dhātu,

Saṅkampi sampakampi sampavedhi,

And this ten-thousandfold cosmos shivered & quivered & quaked,

Appamāṇo ca oḷāro obhāso loke pāturahosi,

Atikkammeva devānaṃ devānubhāvaṃ.

while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Atha kho Bhagavā udānaṃ udānesi,

"Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoti."

Then the Blessed One exclaimed: "So you really know, Koṇḍañña? So you really know?"

Iti h'idaṃ āyasmato Koṇḍaññaṃ,
Añña-koṇḍañño'tveva nāmaṃ, ahosīti.

And that is how Ven. Kondañña acquired the name Añña-Koṇḍañña —Koṇḍañña who knows.

Paritta

Cha Ratana Paritta Gāthā

THE SIX PROTECTIVE VERSES FROM THE DISCOURSE ON
TREASURES

Yaṅ-kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tahāgatena.

*Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,
is not, for us, equal to the Tathāgata.*

Idam-pi Buddhhe ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Buddha.

By this truth may there be well-being.

Khayaṃ virāgaṃ amataṃ paṇītaṃ

Yad-ajjhagā Sakyamunī samāhito

Na tena dhammena sam'atthi kiñci.

The exquisite deathless—dispassion, ending—

discovered by the Sakyan Sage while in concentration:

There is nothing equal to that Dhamma.

Idam-pi dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Dhamma.

By this truth may there be well-being.

Yam-buddha-settho parivaṇṇayī suciṃ

Samādhim-ānantarik'aññaṃ-āhu

Samādhinā tena samo na vijjati.

What the excellent Awakened One extolled as pure

and called the concentration of unmediated knowing:

No equal to that concentration can be found.

Idam-pi dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Dhamma.

By this truth may there be well-being.

Ye puggalā aṭṭha satam̐ pasatthā

Cattāri etāni yugāni honti

Te dakkhiṇeyyā sugatassa sāvaka

Etesu dinnāni mahapphalāni.

*The eight persons—the four pairs—
praised by those at peace:*

They, disciples of the One Well-Gone, deserve offerings.

What is given to them bears great fruit.

Idam-pi saṅghe ratanam̐ paṇītam̐

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

Ye suppayuttā manasā dalhena

Nikkāmino gotama-sāsanamhi

Te pattipattā amataṃ vigayha

Laddhā mudhā nibbutim̐ bhuñjamānā.

Those who, devoted, firm-minded,

*apply themselves to Gotama's message,
on attaining their goal, plunge into the deathless,
freely enjoying the unbinding they've gained.*

Idam-pi saṅhe ratanam paṇītam

Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.*

Khīṇam purāṇam navam n'atthi
sambhavam

Viratta-cittāyatike bhavasmim

Te khīṇa-bījā avirulhi-chandā

Nibbanti dhīrā yathā'yam-padīpo.

*Ended the old, there is no new taking birth.
Dispassioned their minds toward further becoming,
they—with no seed, no desire for growth,
enlightened—go out like this flame.*

Idam-pi saṅhe ratanam paṇītam

Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.*

Merit for the Deceased

Paṭicca Samuppāda

DEPENDENT CO-ARISING

Avijjā-paccayā saṅkhārā.

With ignorance as a condition there are fabrications.

Saṅkhāra-paccayā viññāṇaṃ.

With fabrications as a condition there is (sensory) consciousness.

Viññāṇa-paccayā nāma-rūpaṃ.

With (sensory) consciousness as a condition there are name & form.

Nāma-rūpa-paccayā saḷāyatanaṃ.

With name & form as a condition there are the six sense media.

Saḷāyatana-paccayā phassa. Phassa-paccayā vedanā.

With the six sense media as a condition there is contact.

With contact as a condition there is feeling.

Vedanā-paccayā taṇhā. Taṇhā-paccayā
upādānaṃ.

With feeling as a condition there is craving.

With craving as a condition there is clinging.

Upādāna-paccayā bhavo. Bhava-paccayā
jāti.

With clinging as a condition there is becoming.

With becoming as a condition there is birth.

Jāti-paccayā jarā-maraṇaṃ soka-parideva-
dukkha-domanass'upāyāsā sambhavanti.

*With birth as a condition, then aging & death, sorrow,
lamentation, pain, distress, & despair come into play.*

Evam-etassa kevalassa

dukkhakkhandhassa, samudayo hoti.

*Thus is the origination of this entire mass of suffering &
stress.*

Avijjāyatveva asesa-virāga-nirodhā
saṅkhāra-nirodho.

*Now from the remainderless fading & stopping of that
very ignorance there is the stopping of fabrications.*

Saṅkhāra-nirodhā viññāṇa-nirodho.

From the stopping of fabrications there is the stopping of (sensory) consciousness.

Viññāṇa-nirodhā nāma-rūpa-nirodho.

From the stopping of (sensory) consciousness there is the stopping of name & form.

Nāma-rūpa-nirodhā saḷāyatana-nirodho.

From the stopping of name & form there is the stopping of the six sense media.

Saḷāyatana-nirodhā phassa-nirodho.

From the stopping of the six sense media there is the stopping of contact.

Phassa-nirodhā vedanā-nirodho.

From the stopping of contact there is the stopping of feeling.

Vedanā-nirodhā taṇhā-nirodho.

From the stopping of feeling there is the stopping of craving.

Taṇhā-nirodhā upādāna-nirodho,

From the stopping of craving there is the stopping of clinging.

Upādāna-nirodhā bhava-nirodho.

From the stopping of clinging there is the stopping of becoming.

Bhava-nirodhā jāti-nirodho.

From the stopping of becoming there is the stopping of birth.

Jāti-nirodhā jarā-maraṇaṃ soka-parideva-
dukkha-domanass'upāyāsā nirujjhanti.

From the stopping of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all stop.

Evam-etassa kevalassa
dukkhakkhandhassa, nirodho hoti.

Thus is the stopping of this entire mass of suffering & stress.

End with [Meditation](#), then [Sublime Attitude](#)

Monday day-2

Anatta-lakkhaṇa Sutta

THE DISCOURSE ON THE NOT-SELF CHARACTERISTIC

[Evam-me sutam,] Ekam samayam
Bhagavā,

Bārāṇasiyam viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū
āmantesi.

I have heard that on one occasion the Blessed One was staying near Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Rūpam bhikkhave anattā.

Rūpañ-ca h’idaṃ bhikkhave attā abhavissa,

Nayidaṃ rūpam ābādhāya saṃvatteyya,

Labbhetha ca rūpe,

Evam me rūpaṃ hotu evam me rūpaṃ mā
ahosīti.

“Form, monks, is not-self. If form were self, this form would not lend itself to dis-ease, and it would be possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’

Yasmā ca kho bhikkhave rūpaṃ anattā,

Tasmā rūpaṃ ābādhāya saṃvattati,

Na ca labbhati rūpe,

Evam me rūpaṃ hotu evam me rūpaṃ mā
ahosīti.

But precisely because form is not-self, form lends itself to dis-ease, and it is not possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’

Vedanā anattā.

Vedanā ca h’idaṃ bhikkhave attā abhavissa,

Nayidaṃ vedanā ābādhāya saṃvatteyya,

Labbhetha ca vedanāya,

Evam me vedanā hotu evam me vedanā mā
ahosīti.

Feeling is not-self. If feeling were self, this feeling would not lend itself to dis-ease, and it would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

Yasmā ca kho bhikkhave vedanā anattā,
Tasmā vedanā ābādhāya saṁvattati,
Na ca labbhati vedanāya,
Evaṁ me vedanā hotu evaṁ me vedanā mā
ahosīti.

But precisely because feeling is not-self, feeling lends itself to dis-ease, and it is not possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

Saññā anattā.

Saññā ca h'idaṁ bhikkhave attā abhavissa,
Nayidaṁ saññā ābādhāya saṁvatteyya,
Labbhetha ca saññāya,
Evaṁ me saññā hotu evaṁ me saññā mā
ahosīti.

Perception is not-self. If perception were self, this perception would not lend itself to dis-ease, and it would be possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

Yasmā ca kho bhikkhave saññā anattā,
Tasmā saññā ābādhāya saṁvattati,
Na ca labbhati saññāya,
Evam me saññā hotu evam me saññā mā
ahosīti.

But precisely because perception is not-self, perception lends itself to dis-ease, and it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

Saṅkhārā anattā.

Saṅkhārā ca h'idaṁ bhikkhave attā
abhavissamsu,

Nayidaṁ saṅkhārā ābādhāya
saṁvatteyyum,

Labbhetha ca saṅkhāresu,

Evam me saṅkhārā hontu evam me
saṅkhārā mā ahesunti.

Fabrications are not-self. If fabrications were self, these fabrications would not lend themselves to dis-ease, and it would be possible (to say) with regard to fabrication, 'Let my fabrications be thus. Let my fabrications not be thus.'

Yasmā ca kho bhikkhave saṅkhārā anattā,
Tasmā saṅkhārā ābādhāya saṁvattanti,
Na ca labbhati saṅkhāresu,
Evam me saṅkhārā hontu evam me
saṅkhārā mā aheṣunti

But precisely because fabrications are not-self, fabrications lend themselves to dis-ease, and it is not possible (to say) with regard to fabrications, 'Let my fabrications be thus. Let my fabrications not be thus.'

Viññāṇam anattā.

Viññāṇañ-ca h'idaṁ bhikkhave attā
abhavissa,

Nayidaṁ viññāṇam ābādhāya saṁvatteyya,
Labbhetha ca viññāṇe,

Evam me viññāṇam hotu evam me
viññāṇam mā aḥosīti.

Consciousness is not-self. If consciousness were self, this consciousness would not lend itself to dis-ease, and it would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Yasmā ca kho bhikkhave viññāṇaṃ anattā,
Tasmā viññāṇaṃ ābādhāya saṃvattati,
Na ca labbhati viññāṇe,
Evaṃ me viññāṇaṃ hotu evaṃ me
viññāṇaṃ mā ahosīti.

But precisely because consciousness is not-self, consciousness lends itself to dis-ease, and it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Taṃ kiṃ maññatha bhikkhave rūpaṃ
niccaṃ vā aniccaṃ vāti."

How do you construe thus, monks—Is form constant or inconstant?"

"Aniccaṃ bhante."

"Inconstant, lord."

"Yam-panāniccaṃ dukkham vā taṃ sukham
vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkham bhante."

"Stressful, lord."

“Yam-panāniccam dukkham vipariṇāma-
dhammaṃ,

Kallam nu taṃ samanupassitum,

Etaṃ mama eso’ham-asmi eso me attāti.”

*“And is it fitting to regard what is inconstant, stressful,
subject to change as: ‘This is mine. This is my self. This is
what I am’?”*

“No h’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññatha bhikkhave vedanā
niccā vā aniccā vāti.”

*“How do you construe thus, monks—Is feeling constant or
inconstant?”*

“Aniccā bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā taṃ sukham
vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-
dhammaṃ,

Kallaṃ nu taṃ samanupassituṃ,

Etaṃ mama eso’ham-asmi eso me attāti.””

*“And is it fitting to regard what is inconstant, stressful,
subject to change as: ‘This is mine. This is my self. This is
what I am’?”*

“No h’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññatha bhikkhave saññā niccā
vā aniccā vāti.”

*“How do you construe thus, monks—Is perception constant
or inconstant?”*

“Aniccā bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā taṃ sukham
vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-
dhammaṃ,

Kallam nu taṃ samanupassitum,

Etaṃ mama eso’ham-asmi eso me attāti.”

*“And is it fitting to regard what is inconstant, stressful,
subject to change as: ‘This is mine. This is my self. This is
what I am’?”*

“No h’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññatha bhikkhave saṅkhārā
niccā vā aniccā vāti.”

*“How do you construe thus, monks—Are fabrications
constant or inconstant?”*

“Aniccā bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā taṃ sukham
vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-
dhammaṃ,

Kallam nu taṃ samanupassitum,

Etaṃ mama eso’ham-asmi eso me attāti.”

*“And is it fitting to regard what is inconstant, stressful,
subject to change as: ‘This is mine. This is my self. This is
what I am’?”*

“No h’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññatha bhikkhave viññāṇam
niccam vā aniccam vāti.”

*“How do you construe thus, monks—Is consciousness
constant or inconstant?”*

“Aniccam bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā taṃ sukham
vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-
dhammaṃ,

Kallaṃ nu taṃ samanupassitum,

Etaṃ mama eso’ham-asmi eso me attāti.”

*“And is it fitting to regard what is inconstant, stressful,
subject to change as: ‘This is mine. This is my self. This is
what I am’?”*

“No h’etaṃ bhante.”

“No, lord.”

“Tasmātiha bhikkhave yaṅ-kiñci rūpaṃ
atītānāgata-paccuppannaṃ, Ajjhattaṃ vā
bahiddhā vā,

Oḷārikaṃ vā sukhumam vā, Hīnaṃ vā
paṇītaṃ vā, Yaṅ-dūre santike vā, Sabbam
rūpaṃ,

*“Thus, monks, any form whatsoever—past, future, or
present; internal or external; blatant or subtle; common or
sublime; far or near: Every form —*

N’etaṃ mama neso’ham-asmi na m’eso
attāti,

Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

*is to be seen as it has come to be with right discernment
as: 'This is not mine. This is not my self. This is not what I
am.'*

Yā kāci vedanā atītānāgata-paccuppannā,
Ajjhata vā bahiddhā vā, Olārikā vā
sukhumā vā,

Hīnā vā paṇītā vā, Yā dūre santike vā,
Sabbā vedanā,

*Any feeling whatsoever—past, future, or present; internal
or external; blatant or subtle; common or sublime; far or
near: Every feeling—*

N'etaṃ mama neso'ham-asmi na m'eso
attāti,

Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

*is to be seen as it has come to be with right discernment
as: 'This is not mine. This is not my self. This is not what I
am.'*

Yā kāci saññā atītānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā, Oḷārikā vā
sukhumā vā,

Hīnā vā paṇītā vā, Yā dūre santike vā,
Sabbā saññā,

*Any perception whatsoever—past, future, or present;
internal or external; blatant or subtle; common or
sublime; far or near: Every perception—*

N’etaṃ mama neso’ham-asmi na m’eso
attāti,

Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

*is to be seen as it has come to be with right discernment
as: ‘This is not mine. This is not my self. This is not what I
am.’*

Ye keci saṅkhārā atītānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā, Oḷārikā vā
sukhumā vā,

Hīnā vā paṇītā vā, Ye dūre santike vā,
Sabbe saṅkhārā,

*Any fabrications whatsoever—past, future, or present;
internal or external; blatant or subtle; common or
sublime; far or near: All fabrications—*

N'etaṃ mama neso'ham-asmi na m'eso
attāti,

Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

*are to be seen as they have come to be with right
discernment as: 'This is not mine. This is not my self. This
is not what I am.'*

Yaṅ-kiñci viññāṇaṃ atītānāgata-
paccuppannaṃ,

Ajjhattaṃ vā bahiddhā vā, Oḷārikaṃ vā
sukhumaṃ vā,

Hīnaṃ vā paṇītaṃ vā, Yaṅ-dūre santike vā,
Sabbāṃ viññāṇaṃ,

*Any consciousness whatsoever—past, future, or present;
internal or external; blatant or subtle; common or
sublime; far or near: Every consciousness—*

N'etaṃ mama neso'ham-asmi na m'eso
attāti,

Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

*is to be seen as has come to be with right discernment as:
'This is not mine. This is not my self. This is not what I
am.'*

Evam passam bhikkhave sutavā ariya-
sāvako,

Rūpasmim-pi nibbindati, Vedanāya-pi
nibbindati,

Saññāya-pi nibbindati, Saṅkhāresu-pi
nibbindati,

Viññāṇasmim-pi nibbindati.

*Seeing thus, the instructed noble disciple grows
disenchanted with form, disenchanted with feeling,
disenchanted with perception, disenchanted with
fabrications, & disenchanted with consciousness.*

Nibbindam virajjati,

Virāgā vimuccati,

*Disenchanted, he becomes dispassionate. Through
dispassion, he is released.*

Vimuttasmim vimuttam-iti ñāṇam hoti,

Khīṇā jāti,

Vusitam brahma-cariyam,

Kataṃ karaṇīyaṃ,

Nāparaṃ itthattāyāti' pajānātīti."

With release, there is the knowledge, 'Released.' He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Idam-avoca Bhagavā,

Attamanā pañca-vaggiyā bhikkhū

Bhagavato bhāsitam abhinandum.

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words.

Imasmiñ-ca pana veyyā-karaṇasmim

bhañṇamāne,

Pañca-vaggiyānam bhikkhūnam

anupādāya,

Āsavehi cittāni vimuccimsūti.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from effluents.

Parittas

Bojjhaṅga Paritta

THE FACTOR-FOR-AWAKENING PROTECTION

Bojjhaṅgo sati-saṅkhāto

Dhammānaṃ vicayo tathā

Viriyam-pīti-passaddhi-

Bojjhaṅgā ca tathāpare

Samādh'upekkha-bojjhaṅgā

Satt'ete Sabba-dassinā

Muninā sammadakkhātā

Bhāvitā bahulīkatā

Samvattanti abhiññāya

Nibbānāya ca bodhiyā.

Etena sacca-vajjena

Sotthi te hotu sabbadā.

The factors for Awakening include mindfulness, analysis of qualities, persistence, rapture, & calm factors for Awakening, plus concentration & equanimity factors for Awakening.

These seven, which the All-seeing Sage has rightly taught, when developed & matured, bring about heightened knowledge, unbinding, & Awakening.

By the saying of this truth, may you always be well.

Ekasmin̐ samaye Nātho

Moggallānañ-ca Kassapaṃ

Gilāne dukkhite disvā

Bojjhaṅge satta desayi

Te ca taṃ abhinanditvā

Rogā muccim̐su taṃkhaṇe.

Etena sacca-vajjena

Sotthi te hotu sabbadā.

At one time, our Protector—seeing that Moggallāna & Kassapa were sick & in pain—taught them the seven factors for Awakening.

They, delighting in that, were instantly freed from their illness.

By the saying of this truth, may you always be well.

Ekadā Dhamma-rājā-pi
Gelaññenābhipīlito
Cundattherena taññeva
Bhaṇāpetvāna sādaram
Sammoditvā ca ābādhā
Tamhā vuṭṭhāsi thānaso.

Etena sacca-vajjena
Sotthi te hotu sabbadā.

Once, when the Dhamma King was afflicted with fever, he had the Elder Cunda recite that very teaching with devotion.

And as he approved, he immediately rose up from that disease.

By the saying of this truth, may you always be well.

Pahīnā te ca ābādhā
Tiṇṇannam-pi mahesinam
Maggāhata-kilesā va
Pattānuppattidhammatam.
Etena sacca-vajjena

Sotthi te hotu sabbadā.

*Those diseases were abandoned by the three great seers,
just as defilements are demolished by the Path in
accordance with step-by-step attainment.*

By the saying of this truth, may you always be well.

Contemplation of the Body

(LEADER)

Handa mayam kāyagatā-sati-bhāvanā-
pāṭhaṃ bhaṇāma^se:

*Let us now recite the passage on mindfulness immersed in
the body.*

(ALL)

Ayam kho me kāyo,

This body of mine,

Uddham pādatalā,

from the soles of the feet on up,

Adho kesa-matthakā,

from the crown of the head on down,

Taca-pariyanto,

surrounded by skin,

Pūro nānappakārassa asucino,

filled with all sorts of unclean things.

Atthi imasmim kāye:

In this body there is:

Kesā Hair of the head,

Lomā Hair of the body,

Nakhā Nails,

Dantā Teeth,

Taco Skin,

Maṁsaṁ Flesh,

Nhārū Tendons,

Atthī Bones,

Atthimiñjaṁ Bone marrow,

Vakkam *Spleen,*
Hadayam *Heart,*
Yakanam *Liver,*
Kilomakam *Membranes,*
Pihakam *Kidneys,*
Papphāsam *Lungs,*
Antam *Large intestines,*
Antaguṇam *Small intestines,*
Udariyam *Gorge,*
Karīsam *Feces,*
Matthake matthaluṅgam *Brain,*
Pittam *Gall,*
Semham *Phlegm,*
Pubbo *Lymph,*
Lohitam *Blood,*
Sedo *Sweat,*
Medo *Fat,*

Assu Tears,
Vasā Oil,
Khelo Saliva,
Singhāṇikā Mucus,
Lasikā Oil in the joints,
Muttam Urine.

Evam-ayaṃ me kāyo:

Such is this body of mine:

Uddham pādatalā,

from the soles of the feet on up,

Adho kesa-matthakā,

from the crown of the head on down,

Taca-pariyanto,

surrounded by skin,

Pūro nānappakārassa asucino.

filled with all sorts of unclean things.

Noble Wealth

Yassa saddhā Tathāgate

Acalā supatiṭṭhitā

Sīlañ-ca yassa kalyāṇaṃ

Ariya-kantaṃ pasāmsitaṃ

*One whose conviction in the Tathāgata
is unshakable, well-established,
whose virtue is admirable,
praised, cherished by the Noble Ones,*

Sanghe pasādo yassatthi

Ujubhūtañ-ca dassanaṃ

Adaḷiddoti taṃ āhu

Amoghan-tassa jīvitaṃ.

*who has faith in the Saṅgha, & vision made straight:
“Not poor,” they say of him. Not in vain his life.*

Tasmā saddhañ-ca sīlañ-ca

Pasādaṃ dhamma-dassanaṃ

Anuyuñjetha medhāvī

Saram buddhāna-sāsananti

*So conviction & virtue, faith, & dhamma-vision
should be cultivated by the intelligent,
remembering the Buddhas' teachings.*

End with Meditation, then Sublime
Attitude

Tuesday day-3

Āditta-pariyāya Sutta

THE FIRE DISCOURSE

[Evam-me sutam,] Ekam samayaṃ
Bhagavā,

Gayāyaṃ viharati gayāsīse,

Saddhiṃ bhikkhu-sahassena,

Tatra kho Bhagavā bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying in Gayā, at Gayā Head, with 1,000 monks. There he addressed the monks:

“Sabbam bhikkhave ādittam.

Kiñ-ca bhikkhave sabbam ādittam.

Cakkhum bhikkhave ādittam,

Rūpā ādittā,

Cakkhu-viññāṇam ādittam,

Cakkhu-samphasso āditto,

“Monks, All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.

Yam-p’idaṃ cakkhu-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukkham vā adukkham-
asukham vā,

Tam-pi ādittaṃ. Kena ādittaṃ?

And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittaṃ rāg’agginā dos’agginā moh’agginā,

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Sotaṃ ādittaṃ,

Saddā ādittā,

Sota-viññāṇaṃ ādittaṃ,

Sota-samphasso āditto,

The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame. Contact at the ear is aflame.

Yam-p'idaṃ sota-samphassa-paccayā
uppajjati vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā,

Tam-pi ādittaṃ. Kena ādittaṃ?

And whatever there is that arises in dependence on contact at the ear—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittaṃ rāg'agginā dos'agginā moh'agginā,

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Ghānaṃ ādittaṃ,

Gandhā ādittā,

Ghāna-viññāṇaṃ ādittaṃ,

Ghāna-samphasso āditto,

The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame. Contact at the nose is aflame.

Yam-p'idaṃ ghāna-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukkham vā adukkham-
asukham vā,

Tam-pi ādittaṃ. Kena ādittaṃ?

And whatever there is that arises in dependence on contact at the nose—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittaṃ rāg'agginā dos'agginā moh'agginā,

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Jivhā ādittā,

Rasā ādittā,

Jivhā-viññāṇaṃ ādittaṃ,

Jivhā-samphasso āditto,

The tongue is aflame. Flavors are aflame. Consciousness at the tongue is aflame. Contact at the tongue is aflame.

Yam-p'idaṃ jivhā-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukkham vā adukkham-
asukham vā,

Tam-pi ādittaṃ. Kena ādittaṃ?

And whatever there is that arises in dependence on contact at the tongue—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittaṃ rāg'agginā dos'agginā moh'agginā,

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Kāyo āditto,

Phoṭṭhabbā ādittā,

Kāya-viññāṇaṃ ādittaṃ,

Kāya-samphasso āditto,

The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame.

Yam-p'idaṃ kāya-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukham vā adukham-
asukham vā,

Tam-pi ādittaṃ. Kena ādittaṃ?

And whatever there is that arises in dependence on contact at the body—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittaṃ rāg'agginā dos'agginā moh'agginā,

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukhehi domanassehi
upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Mano āditto,

Dhammā ādittā,

Mano-viññāṇaṃ ādittaṃ,

Mano-samphasso āditto,

The intellect is aflame. Ideas are aflame. Consciousness at the intellect is aflame. Contact at the intellect is aflame.

Yam-p'idaṃ mano-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukkham vā adukkham-
asukham vā,

Tam-pi ādittaṃ. Kena ādittaṃ?

And whatever there is that arises in dependence on contact at the intellect— experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittaṃ rāg'agginā dos'agginā moh'agginā,

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

Evam passam bhikkhave sutavā ariya-
sāvako,

Cakkhumim-pi nibbindati,

Rūpesu-pi nibbindati,

Cakkhu-viññāṇe'pi nibbindati,

Cakkhu-samphasse'pi nibbindati,

Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye.

Yam-p'idaṃ cakkhu-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukkham vā adukkham-
asukham vā,

Tamim-pi nibbindati.

And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Sotamim-pi nibbindati,

Saddesu-pi nibbindati,

Sota-viññāṇe'pi nibbindati,

Sota-samphasse'pi nibbindati,

He grows disenchanted with the ear, disenchanted with sounds, disenchanted with consciousness at the ear, disenchanted with contact at the ear.

Yam-p'idaṃ sota-samphassa-paccayā
uppajjati vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā,

Tasmim-pi nibbindati.

And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Ghānasmim-pi nibbindati,

Gandhesu-pi nibbindati,

Ghāna-viññāṇe'pi nibbindati,

Ghāna-samphasse'pi nibbindati,

He grows disenchanted with the nose, disenchanted with aromas, disenchanted with consciousness at the nose, disenchanted with contact at the nose.

Yam-p'idaṃ ghāna-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukham vā adukkham-
asukham vā,

Tasmiṃ-pi nibbindati.

*And whatever there is that arises in dependence on contact
at the nose, experienced as pleasure, pain, or neither-
pleasure-nor-pain: With that, too, he grows disenchanted.*

Jivhāya-pi nibbindati,

Rasesu-pi nibbindati,

Jivhā-viññāṇe'pi nibbindati,

Jivhā-samphasse'pi nibbindati,

*He grows disenchanted with the tongue, disenchanted
with flavors, disenchanted with consciousness at the
tongue, disenchanted with contact at the tongue.*

Yam-p'idaṃ jivhā-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukham vā adukkham-
asukham vā,

Tasmiṃ-pi nibbindati.

And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Kāyasmim-pi nibbindati,

Phoṭṭhabbesu-pi nibbindati,

Kāya-viññāṇe'pi nibbindati,

Kāya-samphasse'pi nibbindati,

He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

Yam-p'idaṃ kāya-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukham vā adukham-
asukham vā,

Tasmim-pi nibbindati.

And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Manassmim-pi nibbindati,

Dhammesu-pi nibbindati,

Mano-viññāṇe'pi nibbindati,

Mano-samphasse'pi nibbindati,

He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect.

Yam-p'idaṃ mano-samphassa-paccayā
uppajjati vedayitaṃ,

Sukham vā dukkham vā adukkham-
asukham vā,

Tasmim-pi nibbindati.

And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Nibbindaṃ virajjati, Virāgā vimuccati,

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttasmim vimuttam-iti ñāṇaṃ hoti,

'Khīṇā jāti,

Vusitaṃ brahma-cariyaṃ,

Kataṃ karaṇīyaṃ,

Nāparaṃ itthattāyāti' pajānātīti."

With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Idam-avoca Bhagavā,

Attamanā te bhikkhū Bhagavato bhāsitam
abhinandum.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Imasmiñ-ca pana veyyā-karaṇasmim
bhaññamāne,

Tassa bhikkhu-sahassassa anupādāya,

Āsavehi cittāni vimuccimsūti.

And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from effluents.

Namakāra-siddhi Gāthā

VERSES ON SUCCESS THROUGH HOMAGE

Yo cakkhumā moha-malāpakattho

Sāmaṃ va buddho sugato vimutto

Mārassa pāsā vinimocayanto

Pāpesi khemam janataṃ vineyyaṃ.

*The One with Vision, with the stain of delusion removed,
Self-awakened, Well-Gone, & Released.*

*Releasing them from the Māra's snare,
he leads humanity from evils to security.*

Buddhaṃ varantaṃ sirasā namāmi

Lokassa nāthañ-ca vināyakañ-ca.

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsaṃmentu.

*I pay homage with my head to that excellent Buddha,
the Protector & Mentor for the world.*

*By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.*

Dhammo dhajo yo viya tassa satthu

Dassesī lokassa visuddhi-maggaṃ

Niyyāniko dhamma-dharassa dhārī

Sātāvaho santikaro suciṇṇo.

*The Teacher's Dhamma, like a banner,
shows the path of purity to the world.*

*Leading out, upholding those who uphold it,
rightly accomplished, it brings pleasure, makes peace.*

Dhammaṃ varantaṃ sirasā namāmi

Mohappadālaṃ upasanta-dāhaṃ.

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Dhamma,
which pierces delusion and makes fever grow calm.*

*By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.*

Saddhamma-senā sugatānugo yo

Lokassa pāpūpakilesa-jetā

Santo sayam santi-niyojako ca

Svāk~~kh~~hāta-dhammaṃ viditaṃ karoti.

*The True Dhamma's army, following the One Well-Gone,
is victor over the evils & corruptions of the world.*

*Self-calmed, it is calming & unfettering,
and makes the well-taught Dhamma be known.*

Saṅghaṃ varantaṃ sirasā namāmi

Buddhānubuddhaṃ sama-sīla-dit~~ṭ~~thiṃ.

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Saṅgha,
awakened following the Awakened One, harmonious in
virtue & view.*

*By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.*

Five Subjects for Frequent Recollection

(LEADER)

Handa mayam abhiṇha-paccavekkhaṇa-
pātham bhaṇāmase:

Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jaram anatīto.

*I am subject to aging. Aging is
unavoidable.*

Byādhi-dhammomhi byādhim anatīto.

I am subject to illness. Illness is unavoidable.

Marāṇa-dhammomhi maraṇaṃ anatīto.

I am subject to death. Death is unavoidable.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

I will grow different, separate from all that is dear & appealing to me.

Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.

Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmi.

Whatever I do, for good or for evil, to that will I fall heir.

Evam amhehi abhiṇham
paccavekkhitabbam.

We should often reflect on this.

The Mountain

Yathāpi selā vipulā

Nabham āhacca pabbatā

Samantā anupariyeyyum

Nippothentā catuddisā

Like massive boulders,

mountains pressing against the sky

moving in from all sides, crushing the four directions,

Evam jarā ca maccu ca

Adhivattanti pāṇino

Khattiye brāhmaṇe vesse

Sudde caṇḍāla-pukkuse.

In the same way, aging & death roll over living beings:

noble warriors, brāhmans, merchants,

workers, outcastes, & scavengers.

Na kiñci parivajjeti

Sabbam-evābhimaddati.

Na tattha hatthīnam bhūmi

Na rathānam na pattiya.

Na cāpi manta-yuddhena

Sakkā jetum dhanena vā.

They spare nothing.

They trample everything.

Here elephants can hold no ground

nor can chariots or infantry.

nor can a battle of spells

or wealth win out.

Tasmā hi paṇḍito poso

Sampassam attham-attano

Buddhe Dhamme ca Saṅghe ca

Dhīro saddham nivesaye.

So a wise person,

envisioning his own benefit,

enlightened, secures conviction

in the Buddha, Dhamma, & Saṅgha.

Yo dhammacārī kāyena

Vācāya uda cetasā

Idh'eva nam pasamsanti

Pecca sagge pamodati.

He who practices the Dhamma

in thought, word, & deed,

is praised here

and, after death, rejoices in heaven.

End with [Sublime Attitude](#)

Wednesday day-4

Mahā-samaya Sutta

THE GREAT MEETING

[Evam-me sutam.] Ekaṃ samayaṃ
Bhagavā, Sakkesu viharati
Kapilavatthusmim Mahāvane, mahatā
bhikkhu-saṅghena saddhim pañca-mattehi
bhikkhu-satehi sabbeh'eva arahantehi.
Dasahi ca loka-dhātūhi devatā yebhuyyena
sannipatitā honti Bhagavantam dassanāya
bhikkhu-saṅghañ-ca.

I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Saṅgha of approximately five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-systems had gathered in order to see the Blessed One & the Bhikkhu Saṅgha.

Atha kho catunnam suddhāvāsa-
kāyikānam devānam etad-ahosi, “Ayaṃ kho

Bhagavā Sakkesu viharati
Kapilavatthusmim Mahāvane, mahatā
bhikkhu-saṅghena saddhim pañca-mattehi
bhikkhu-satehi sabbeh'eva arahantehi.

Dasahi ca loka-dhātūhi devatā yebhuyyena
sannipatitā honti Bhagavantam dassanāya
bhikkhu-saṅghañ-ca. Yannūna mayam-pi
yena Bhagavā ten'upasaṅkameyyāma,
upasaṅkamitvā Bhagavato santike pacceka-
gāthā bhāseyyāmāti."

Then the thought occurred to four devatās of the ranks from the Pure Abodes: "The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Saṅgha of about five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-systems have gathered in order to see the Blessed One & the Bhikkhu Saṅgha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence."

Atha kho tā devatā seyyathāpi nāma balavā
puriso sammiñjitam vā bāham pasāreyya,
pasāritaṁ vā bāham sammiñjeyya, evam-
eva suddhāvāsesu devesu antarahitā

Bhagavato purato pāturahaṃsu. Atha kho
tā devatā Bhagavantam abhivādetvā ekam-
antam aṭṭhaṃsu. Ekam-antam t̥hitā kho
ekā devatā Bhagavato santike imam gātham
abhāsi.

*Then, just as a strong man might extend his flexed arm or
flex his extended arm, those devatās disappeared from
among the devas of the Pure Abodes and reappeared
before the Blessed One. Having paid homage to the
Blessed One, they stood to one side. As they were standing
there, one devatā recited this verse in the Blessed One's
presence:*

“Mahā-samayo pavanasmim

Deva-kāyā samāgatā

Āgatamha imam dhamma-samayaṃ

Dakkhitāyeva aparājita-saṅghanti.”

“A great meeting in the woods:

The deva hosts have assembled.

We have come to this Dhamma meeting

to see the unvanquished Saṅgha.”

Atha kho aparā devatā Bhagavato santike
imam gātham abhāsi.

“Tatra bhikkhavo samādahaṃsu
Cittaṃ attano ujukam-akaṃsu
Sārathī va nettāni gahetvā
Indriyāni rakkhanti paṇḍitāti.”

Then another devatā recited this verse in the Blessed One's presence:

*“There the bhikkhus are concentrated,
have straightened their own minds.
Like a charioteer holding the reins,
the wise ones guard their faculties.”*

Atha kho aparā devatā Bhagavato santike
imaṃ gāthaṃ abhāsi.

“Chetvā khīlaṃ chetvā palīghaṃ
Inda-khīlam-ohaccam-anejā,
Te caranti suddhā vimalā
Cakkhumatā sudantā susu-nāgāti.”

Then another devatā recited this verse in the Blessed One's presence:

*“Having cut through barrenness, cut the cross-bar,
having uprooted Indra's pillar, unstirred,
they wander about pure, unstained,*

young nāgas well tamed by the One with Vision.

Atha kho aparā devatā Bhagavato santike
imam gātham abhāsi.

“Ye keci Buddham saraṇam gatāse

Na te gamissanti apāya-bhūmim.

Pahāya mānusam deham

Deva-kāyam paripūressantīti.”

Then another devatā recited this verse in the Blessed One’s presence:

*“Those who have gone to the Buddha for refuge
will not go to the plane of woe.*

*On discarding the human body,
they will fill the hosts of the devas.”*

Atha kho Bhagavā bhikkhū āmantesi,

“Yebhuyyena bhikkhave dasasu loka-

dhātūsu devatā sannipatitā honti

Tathāgatam dassanāya bhikkhu-saṅghañ-
ca.

Ye’pi te bhikkhave ahesum atītam-

addhānam arahanto Sammā-sambuddhā,

tesam-pi Bhagavantānam eta-paramāyeva

devatā sannipatitā ahesum, seyyathāpi
mayham etarahi.

Ye'pi te bhikkhave bhavissanti anāgatam-
addhānam arahanto Sammā-sambuddhā,
tesam-pi Bhagavantānam eta-paramāyeva
devatā sannipatitā bhavissanti, seyyathāpi
mayham etarahi.

Then the Blessed One addressed the monks: "Monks, most of the devatās from ten world-systems have gathered in order to see the Tathāgata & the Bhikkhu Saṅgha. Those who, in the past, were Pure Ones, Rightly Self-awakened, at most had their devatā-gathering like mine at the present. Those who, in the future, will be Pure Ones, Rightly Self-awakened, will at most have their devatā-gathering like mine at the present.

Ācikkhissāmi bhikkhave deva-kāyānam
nāmāni.

Kittayissāmi bhikkhave deva-kāyānam
nāmāni.

Desissāmi bhikkhave deva-kāyānam
nāmāni. Taṃ suṇātha sādhukam
manasikarotha bhāsissāmīti."

“Evam-bhante” ti kho te bhikkhū Bhagavato
paccassosum. Bhagavā etad-avoca.

“I will tell you the names of the deva hosts. I will describe to you the names of the deva hosts. I will teach you the names of the deva hosts. Listen & pay close attention. I will speak.”

“As you say, lord,” the monks replied. The Blessed One said:

“Silokam-anukassāmi

Yattha bhummā tadassitā

Ye sitā giri-gabbharam

Pahitattā samāhitā

Puthū sīhāva sallīnā

Loma-hamsābhisambhuno

Odāta-manasā suddhā

Vippasannam-anāvilā

I recite a verse of tribute.

Those who live where spirits dwell,

who live in mountain caves, resolute, concentrated,

*many, like hidden lions, who have overcome
horripilation,*

white-hearted, pure, serene, & undisturbed:

Bhiyyo pañca-sate ñatvā

Vane Kāpilavatthave

Tato āmantayi Satthā

Sāvake sāsane rate

‘Deva-kāyā abhikkantā

Te vijānātha bhikkhavo.’

Te ca ātappam-akarum

Sutvā Buddhassa sāsanam

Tesam-pāturahu ñāṇam

Amanussāna dassanam

Appeke satam-addakkhum

Sahassam atha sattarim

Satam eke sahassānam

Amanussānam-addasum

Appekenantam-addakkhum

Disā sabbā phuṭā ahum

*Knowing that more than 500 of them
had come to the forest of Kapilavastu,*

the Teacher then said to them, disciples delighting in his instruction,

“The deva hosts have approached. Detect them, monks!”

Listening to the Awakened One’s instruction,

they made an ardent effort.

Knowledge appeared to them, vision of non-human beings.

Some saw 100, some 1,000, some 70,000,

some had vision of 100,000 non-human beings.

Some gained vision of innumerable devas filling every direction.

Tañ-ca sabbam abhiññāya

Vavakkhitvāna cakkhumā

Tato āmantayi Satthā

Sāvake sāsane rate

‘Deva-kāyā abhikkantā

Te vijānātha bhikkhavo

Ye vo ham kittayissāmi

Girāhi anupubbso.’

Realizing all this, the One-with-Vision felt moved to speak.

The Teacher then said to them,

*disciples delighting in his instruction,
“The deva hosts have approached. Detect them, monks,
as I describe their glories, one by one.*

Satta-sahassā va yakkhā

Bhummā Kāpilavatthavā

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanam.

*7,000 yakkhas inhabiting the land of Kāpilavastu,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks’ forest meeting.*

Cha-sahassā hemavatā

Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanam.

6,000 yakkhas from the Himālayas, of varied hue,

*powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.*

Sātāgirā ti-sahassā

Yakkkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkkhūnaṃ samitiṃ vanam.

*From Mount Sāta 3,000 yakkhas of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.*

Icc'ete solāsa-sahassā

Yakkkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkkhūnaṃ samitiṃ vanam.

*These 16,000 yakkhas of varied hue
powerful, effulgent, glamorous, prestigious,*

rejoicing, have approached the monks' forest meeting.

Vessāmittā pañca-satā

Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmaṃ

Bhikkhūnaṃ samitiṃ vanam.

*500 yakkhas from Vessāmitta, of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.*

Kumbhīro Rājagahiko

Vepullassa nivesanam

Bhiyyo naṃ sata-sahassam

Yakkhānaṃ payirupāsati

Kumbhīro Rājagahiko

So-pāga samitiṃ vanam.

*Kumbhīra from Rājagaha, who dwells on Mount
Vepulla,
attended to by more than 100,000 yakkhas—*

Kumbhīra from Rājagaha: He, too, has come to the forest meeting.

Purimañ-ca disaṃ rājā

Dhataratṭho pasāsati

Gandhabbānaṃ ādhipati

Mahārājā yasassi so

Puttāpi tassa bahavo

Inda-nāmā mahabbalā

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanaṃ.

And Dhataratṭha, who rules as king of the Eastern Direction,

as lord of the gandhabbas: A glorious, great king is he, and many are his sons named Indra, of great strength.

Powerful, effulgent, glamorous, prestigious,

rejoicing, they have approached the monks' forest meeting.

Dakkhiṇaṃ-ca disaṃ rājā

Virūlho tappasasati
Kumbhaṇḍānaṃ ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum

Bhikkhūnaṃ samitiṃ vanam.

*And Virūlha, who rules as king of the Southern
Direction,
as lord of the kumbaṇḍas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest
meeting.*

Pacchimañ-ca disaṃ rājā
Virūpakkho pasasati
Nāgānaṃ ādhipati

Mahārājā yasassi so
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitiṃ vanam.

*And Virūpakkha, who rules as king of the Western
Direction,
as lord of the nāgas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest
meeting.*

Uttarañ-ca disam rājā
Kuvero tappasasati
Yakkhānam ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo

Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnaṃ samitiṃ vanam.

*And Kuvera, who rules as king of the Northern
Direction,
as lord of the yakkhas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest
meeting.*

Purima-disam Dhatarattho
Dakkhiṇena Virūḷhako
Pacchimena Virūpakkho
Kuvero uttaram disam
Cattāro te mahārājā
Samantā caturō disā
Daddallamānā atthamsu

Vane Kāpilavatthave

*Dhatarat̐tha from the Eastern Direction, Virūḷhaka
from the South,*

*Virūpakkha from the West, Kuvera from the Northern
Direction:*

*These four Great Kings encompassing the four
directions,*

resplendent, stand in the Kāpilavastu forest.

Tesaṃ māyāvino dāsā

Āgū vañcanikā saṭṭhā

Māyā Kuṭeṇḍu Veṭeṇḍu

Viṭū ca Viṭuṭo saha

Candano Kāma-seṭṭho ca

Kinnughaṇḍu Nighaṇḍu ca

Panādo Opamañño ca

Deva-sūto ca Mātali

Cittaseno ca gandhabbo

Naḷo rājā Janosabho

Āgū Pañcasikho c'eva

Timbarū Suriyavacchasā

Ete c'aññe ca rājāno

Gandhabbā saha rājubhi

Modamānā abhikkāmuṃ

Bhikkkhūnaṃ samitiṃ vanaṃ.

Their deceitful vassals have also come—deceptive, treacherous—

Māyā, Kuṭeṇḍu, Veṭeṇḍu, Viṭu with Viṭuṭa,

Candana, the Chief of Sensuality, Kinnughaṇḍu, Nighaṇḍu,

Panāda, the Mimic, Mātali, the deva's charioteer,

Cittasena the gandhabba, King Naḷa, the Bull of the People,

Pañcasikha has come with Timbaru & Suriyavacchasā.

These & other kings, gandhabbas with their kings, rejoicing, have approached the monks' forest meeting.

Ath'āgū Nābhasā nāgā

Vesālā saha Tacchakā

Kambal'Assatarā āgū

Pāyāgā saha ñātibhi

Yāmunā Dhataratṭhā ca

Āgū nāgā yasassino

Erāvaṇṇo mahānāgo

So-pāga samitiṃ vanaṃ.

*Then there have also come nāgas from Lake Nābhasa,
Vesālī & Tacchaka.*

Kambalas, Assataras, Payāgas, & their kin.

*And from the River Yāmuna comes the prestigious nāga,
Dhataratṭha.*

*The great nāga Eravaṇṇa: He, too, has come to the
forest meeting.*

Ye nāga-rāje sahasā haranti

Dibbā dijā pakkhi visuddha-cak^hkhū

Vehāyasā te vana-majjha-pattā

Citrā Supaṇṇā iti tesa'nāmaṃ

Abhayantadā nāga-rājānamāsi

Supaṇṇato ^khemam-akāsi Buddho

^{Sa}n^hāhi vācāhi upavhayantā

Nāgā Supaṇṇā saraṇam-akaṃsu Buddham

*They who swoop down swiftly on nāga kings,
divine, twice-born, winged, their eyesight pure:
(Garuḍas) came from the sky to the midst of the forest.*

Citra & Supaṇṇa are their names.

*But the Buddha, giving safety to the nāga kings,
made them secure from Supaṇṇa.*

*Addressing one another with affectionate words,
the nāgas & Supaṇṇas made the Buddha their refuge.*

Jitā vajira-hatthena

Samuddaṃ asurā sitā

Bhātaro Vāsavasete

Iddhimanto yasassino

Kālakañjā mahābhismā

Asurā Dānaveghasā

Vepacitti Sucitti ca

Pahārādo Namucī saha

Satañ-ca Bali-puttānaṃ

Sabbe Veroca-nāmakā

Sannayhitvā balim senaṃ

Rāhu-bhaddam-upāgamum

Samayo'dāni bhaddante

Bhikkhūnaṃ samitiṃ vanam.

*“Defeated by Indra of the thunderbolt hand,
Asuras dwelling in the ocean,
Vāsava’s brothers—powerful, prestigious—
Greatly terrifying Kālakañjas, the Dānaveghasa asuras,
Vepacitti & Sucitti, Pahārāda, with Namucī,
and Bali’s hundred sons, all named Veroca,
arrayed with powerful armies have approached their
honored Rāhu
[and said]: ‘Now is the occasion, sir, of the monk’s forest
meeting.’*

Āpo ca devā Paṭhavī ca
Tejo Vāyo tad-āgamum
Varuṇā Vāruṇā devā
Somo ca Yasasā saha
Mettā-Karūṇā-kāyikā
Āgū devā yasassino
Dasete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino

Modamānā abhikkāmaṃ

Bhikkhūnaṃ samitiṃ vanaṃ.

Devas of water, earth, fire, & wind have come here.

Varuṇas, Vāruṇas, Soma together with Yasa,

the prestigious devas of the hosts of goodwill & compassion have come.

These ten ten-fold hosts, all of varied hue,

powerful, effulgent, glamorous, prestigious,

rejoicing, have approached the monks' forest meeting.

Veṇḍū ca devā Sahalī ca

Asamā ca duve Yamā

Candassūpanisā devā

Candam-āgū purakkhitā

Suriyassūpanisā devā

Suriyam-āgū purakkhitā

Nakkhattāni purakkhitvā

Āgū mandavalāhakā

Vasūnaṃ Vāsavo seṭṭho

Sakkop'āga purindado

Das'ete dasadhā kāyā

Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmaṃ

Bhikkhūnaṃ samitiṃ vanaṃ.

*Veṇḍu (Viṣṇu) & Sahalī, Asama & the Yama twins,
the devas dependent on the moon, surrounding the
moon have come.*

*The devas dependent on the sun, surrounding the sun
have come.*

*Devas surrounding the zodiac stars
and the sprites of the clouds have come.*

Sakka, chief of the Vasus, the ancient donor, has come.

*These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.*

Ath'āgū Sahabhū devā

Jalam-aggi-sikhāriṇa

Aritṭhakā ca Rojā ca

Ummā-pupphanibhāsino

Varuṇā Sahadhammā ca

Accutā ca Anejakā

Sūleyya-Rucirā āgū

Āgū Vāsavanesino

Das'ete dasadhā kāyā

Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanaṃ.

*Then come the Sahabhu devas, blazing like crests of
fire-flame.*

The Ariṭṭakas, Rojas, cornflower blue.

Varuṇas & Sahadhammas, Accutas & Anejakas,

Sūleyyas & Ruciras, and Vasavanesis have come.

These ten ten-fold hosts, all of varied hue,

powerful, effulgent, glamorous, prestigious,

rejoicing, have approached the monks' forest meeting.

Samānā Mahāsamānā

Mānusā Mānusuttamā

Khiḍḍā-padūsikā āgū
 Āgū Mano-padūsikā
Ath'āgū Harayo devā
 Ye ca Lohitavāsino
Pāragā Mahāpāragā
 Āgū devā yasassino
Das'ete dasadhā kāyā
 Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
 Vaṇṇavanto yasassino
Modamānā abhikkāmaṃ
 Bhikkhūnaṃ samitiṃ vanaṃ.

*Samānas, Great Samānas, Mānusas, Super Mānusas,
the devas corrupted by fun have come,
as well as devas corrupted by mind.*

*Then come green-gold devas and those wearing red.
Pāragas, Great Pāragas, prestigious devas have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,*

rejoicing, have approached the monks' forest meeting.

Sukkā Karumhā Aruṇā

Āgū Veghanasā saha

Odātagayhā pāmokkhā

Āgū devā Vicakkhaṇā

Sadāmattā Hāragajā

Missakā ca yasassino

Thanayaṃ āgā Pajunno

Yo disā abhivassati

Das'ete dasadhā kāyā

Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanaṃ.

White devas, ruddy-green devas, dawn-devas

*have come with the Veghanas headed by devas totally
in white.*

The Vicakkhaṇas have come.

Sadāmatta, Hāragajas, & the prestigious multi-colored,

Pajunna, the thunderer, who brings rain to the lands:

These ten ten-fold hosts, all of varied hue,

powerful, effulgent, glamorous, prestigious,

rejoicing, have approached the monks' forest meeting.

Khemiyā Tusitā Yāmā

Kaṭṭhakā ca yasassino

Lambitakā Lāmasetṭhā

Jotināmā ca āsavā

Nimmānaratino āgū

Ath'āgū Paranimmitā

Das'ete dasadhā kāyā

Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanam.

The Khemiyas, Tusitas, & Yāmas, the prestigious Kaṭṭhakas,

*Lambitakas & Lāma chiefs, the Jotināmas & Asavas,
the Nimmānaratis have come, as have the
Paranimmitas.*

*These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.*

Satṭh'ete deva-nikāyā

Sabbe nānatta-vaṇṇino

Nāmanvayena āgañchum

Ye c'āññe sadisā saha

'Pavuttha-jātim-akkhīlam

Ogha-tiṇṇam-anāsavam

Dakkhem'oghataram nāgam

Candam va asitātitaṃ.'

*These 60 deva groups, all of varied hue, have come
arranged in order,*

together with others in like manner [thinking:]

*'We'll see the one who has transcended birth, who has
no bounds,*

who has crossed over the flood, fermentation-free,

the Mighty One, crossing over the flood,

like the moon emerging from the dark fortnight.'

Subrahmā Paramatto ca
Puttā iddhimato saha
Sanañkumāro Tisso ca
So-pāga samitiṃ vanam.
Sahassa-brahma-lokānam
Mahā-brahmābhitiṭṭhati
Upapanno jutimanto
Bhismā-kāyo yasassi so
Das'ettha issarā āgū
Pacceka-vasavattino
Tesañ-ca majjhato āgā
Hārito parivārito."

*Subrahmā & Paramatta, together with sons of the
Powerful One,*

*Sanañkumāra & Tissa: They too have come to the
forest meeting.*

*Great Brahmā, who stands over 1,000 Brahmā worlds,
who arose there spontaneously, effulgent:
Prestigious is he, with a terrifying body.*

*Ten brahmā sovereigns, each the lord of his own realm,
have come—
and in their midst has come Harita surrounded by his
retinue."*

Te ca sabbe abhikkante

S'inde deve sabrahmake

Māra-senā abhikkāmi

Passa kaṇhassa mandiyam

'Etha gaṇhatha bandhatha

Rāgena bandhamatthu vo

Samantā parivāretha

Mā vo muñcittha koci nam.'

Iti tattha mahāseno

Kaṇha-senam apesayi

Pāṇinā talam-āhacca

Saram katvāna bheravam

Yathā pāvussako megho

Thanayanto savijjuko.

Tadā so paccudāvatti

Saṅkuddho asayaṃ-vase.

When all these devas with Indras & Brahmās had come,

Māra's army came as well.

Now look at the Dark One's foolishness!

[He said:] 'Come seize them! Bind them!

Tie them down with passion!

Surround them on every side!

Don't let anyone at all escape!'

Thus the great warlord urged on his dark army,

slapping the ground with his hand,

making a horrendous din,

as when a storm cloud bursts with thunder,

lightning, & torrents of rain.

But then he withdrew—enraged,

with none under his sway.

Tañ-ca sabbam abhiññāya

Vavakkhitvāna cakkhumā

Tato āmantayi Satthā

Sāvake sāsane rate

'Māra-senā abhikkantā

Te vijānātha bhikkhavo.
Te ca ātappam-akarum
Sutvā Buddhassa sāsanam.
Vītarāgehi pakkāmun
Nesam lomam-pi iñjayum.
Sabbe vijita-saṅgāmā
Bhayātītā yasassino.
Modanti saha bhūtehi,
Sāvakā te janesutāti."

*Realizing all this,
the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
'Māra's army has approached. Detect them, monks!'
Listening to the Awakened One's instruction,
they made an ardent effort.
The army retreated from those without passion,
without raising even a hair on their bodies.
Having all won the battle—prestigious, past fear—
they rejoice with all beings:
disciples outstanding among the human race."*

Āṭānāṭiya Paritta

HOMAGE TO THE SEVEN PAST BUDDHAS

Vipassissa namatthu

Cakkhumantassa sirīmato

Sikhissa-pi namatthu

Sabba-bhūtānukampino

Homage to Vipassī, possessed of vision & splendor.

Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu

Nhātakassa tapassino

Namatthu Kakusandhassa

Māra-senappamaddino

Homage to Vesabhū, cleansed, austere.

Homage to Kakusandha, crusher of Māra's host.

Konāgamanassa namatthu

Brāhmaṇassa vusīmato

Kassapassa namatthu

Vippamuttassa sabbadhi

Homage to Konāgamana, the Brahman who lived the life perfected.

Homage to Kassapa, everywhere released.

Āṅgīrasassa namatthu

Sakya-puttassa sirīmato

Yo imaṃ dhammam-adesesi

Sabba-dukkhāpanūdanam.

*Homage to Āṅgīrasa, splendid son of the Sakyans,
who taught this Dhamma—the dispelling of all stress.*

Ye cāpi nibbutā loke

Yathābhūtaṃ vipassisuṃ

Te janā apisuṇā

Mahantā vītasāradā

*Those unbound in the world, who have seen things as they
have come to be,*

Great Ones of gentle speech, thoroughly mature:

Hitam deva-manussānam

Yam namassanti Gotamam

Vijjā-caraṇa-sampannam

Mahantaṃ vītasāradam

Even they pay homage to Gotama, the benefit of human & heavenly beings,

consummate in knowledge & conduct, the Great One, thoroughly mature.

Vijjā-caraṇa-sampannam

Buddham vandāma Gotamanti

We revere the Buddha Gotama, consummate in knowledge & conduct.

Dhātu-kathā

DISCUSSION OF PROPERTIES

[Saṅaho asaṅaho,] saṅahitena
asaṅahitaṃ, asaṅahitena saṅahitaṃ,
saṅahitena saṅahitaṃ, asaṅahitena
asaṅahitaṃ.

*Classified, unclassified, unclassified with the classified,
classified with the unclassified, classified with the
classified, unclassified with the unclassified,*

Sampayogo vip²payogo, sampayuttena
vip²payuttaṃ, vip²payuttena sampayuttaṃ
asaṅahitaṃ.

*Association, disassociation, disassociated with the
associated, unclassified as associated with the*

disassociated.

End with Meditation

Thursday day-5

Magga-vibhaṅga Sutta

AN ANALYSIS OF THE PATH

[Evam-me sutam,] Ekaṃ samayaṃ
Bhagavā,

Sāvatthiyaṃ viharati, Jetavane
Anāthapiṇḍikassa, ārāme. Tatra kho
Bhagavā bhikkhū āmantesi “Bhikkhavo ti.”
“Bhadante ti” te bhikkhū Bhagavato
paccassosum. Bhagavā etad-avoca.

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks: “Monks.” “Yes, lord,” the monks responded to him. The Blessed One said,

“Ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ
maggam desissāmi vibhajissāmi. Tam
suṇātha sādhukaṃ manasi-karotha
bhāsissāmīti.

"Monks, I will teach & analyse for you the noble eightfold path. Listen & pay close attention. I will speak."

"Evam-bhante" ti kho te bhikkhū Bhagavato paccassosum.

"As you say, lord," the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

"Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?"

"Now what, monks, is the noble eightfold path?"

Seyyathīdam, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Katamā ca bhikkhave sammā-diṭṭhi?

And what, monks, is right view?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ
dukkha-samudaye ñāṇaṃ dukkha-nirodhe
ñāṇaṃ dukkha-nirodha-gāminiyā
paṭipadāya ñāṇaṃ.

Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress:

Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

Yo kho bhikkhave nekkhamma-saṅkappo
abyāpāda-saṅkappo avihiṃsā-saṅkappo.

Being resolved on renunciation, on freedom from ill will, on harmlessness:

Ayaṃ vuccati bhikkhave sammā-saṅkappo.

This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

Yā kho bhikkhave musāvādā veramaṇī,

pisuṇāya vācāya veramaṇī,
pharusāya vācāya veramaṇī,
samphappalāpā veramaṇī.

*Abstaining from lying, abstaining from divisive speech,
abstaining from harsh speech, abstaining from idle
chatter:*

Ayaṃ vuccati bhikkhave sammā-vācā.

This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

Yā kho bhikkhave pāṇātipātā veramaṇī,
adinnādānā veramaṇī,
abrahma-cariyā veramaṇī.

*Abstaining from taking life, abstaining from stealing,
abstaining from sexual intercourse.*

Ayaṃ vuccati bhikkhave sammā-
kammanto.

This, monks, is called right action.

Katamo ca bhikkhave sammā-ājīvo?

And what, monks, is right livelihood?

Idha bhikkhave ariya-sāvako micchā-
ājīvaṃ pahāya,

Sammā-ājīvena jīvikam kappeti.

There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood.

Ayaṃ vuccati bhikkhave sammā-ājīvo.

This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

Idha bhikkhave bhikkhu anuppannānaṃ
pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya, chandam janeti vāyamati
viriyam ārabhati cittaṃ paggaṇhāti
padahati.

There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

Uppannānaṃ pāpakānaṃ akusalānaṃ
dhammānaṃ pahānāya, chandam janeti

vāyamati viriyam ārabhati cittam
paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen.

Anuppannānam kusalānam dhammānam
uppādāya, chandam janeti vāyamati
viriyam ārabhati cittam paggaṇhāti
padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

Uppannānam kusalānam dhammānam,
ṭhitiyā asammosāya bhiyyo-bhāvāya
vepullāya bhāvanāya pāripūriyā, chandam
janeti vāyamati viriyam ārabhati cittam
paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen.

Ayam vuccati bhikkhave sammā-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati?

And what, monks, is right mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam.

There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam.

He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Citte cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam.

He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam.

He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Ayaṃ vuccati bhikkhave sammā-sati.

This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

**Idha bhikkhave bhikkhu vivicc'eva kāmehi
vivicca akusalehi dhammehi, sa-vitakkam
sa-vicāram vivekajam-pīti-sukham
paṭhamam jhānam upasampajja viharati.**

There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

**Vitakka-vicārānam vūpasamā, ajjhataṃ
sampasādanam cetaso ekodi-bhāvam
avitakkam avicāram, samādhijam-pīti-
sukham dutiyam jhānam upasampajja
viharati.**

With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure

born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

Pītiyā ca virāgā, upekkhako ca viharati sato
ca sampajāno, sukhañ-ca kāyena
paṭisamvedeti, yaṇ-taṃ ariyā ācikkhanti
upekkhako satimā sukha-vihārīti, tatiyaṃ
jhānaṃ upasampajja viharati.

With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

Sukhassa ca pahānā dukkhassa ca pahānā,
pubbe va somanassa-domanassānaṃ
atthaṅgamā, adukkham-asukhaṃ upekkhā-
sati-pārisuddhiṃ, catutthaṃ jhānaṃ
upasampajja viharati.

With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.

Ayaṃ vuccati bhikkhave sammā-
samādhīti."

This, monks, is called right concentration."

Idam-avoca Bhagavā. Attamanā te bhikkkhū
Bhagavato bhāsitam, abhinanduntī.

*That is what the Blessed One said. Gratified, the monks
delighted in his words.*

Vaṭṭaka Paritta

THE BABY QUAIL'S PROTECTION

Atthi loke sīla-guṇo

Saccam soceyy'anuddayā

Tena saccena kāhāmi

Sacca-kiriyam-anuttaram

*There is in this world the quality of virtue,
truth, purity, tenderness.*

*In accordance with this truth I will make
an unsurpassed vow of truth.*

Āvajjitvā dhamma-balam

Saritvā pubbake jine

Sacca-balam-avassāya

Sacca-kiriyam-akāsa'ham

*Sensing the strength of the Dhamma,
calling to mind the victors of the past,
in dependence on the strength of truth,
I made an unsurpassed vow of truth:*

Santi pakkhā apattanā

Santi pādā avañcanā

Mātā pitā ca nikkhantā

Jāta-veda paṭikkama

*Here are wings with no feathers;
here are feet that can't walk.
My mother & father have left me.
Fire, go back!*

Saha sacce kate mayham

Mahāpajjalito sikhī

Vajjesi soḷasa karīsāni

Udakaṃ patvā yathā sikhī

Saccena me samo n'atthi

Esā me sacca-pāramīti.

*When I made my vow with truth,
the great crested flames*

*avoided the sixteen acres around me
as if they had come to a body of water.
My truth has no equal:
Such is my perfection of truth.*

The House Builder

Aneka-jāti-saṅsāraṃ

Sandhāvissaṃ anibbisaṃ,

Gahakāraṃ gavesanto

Dukkhā jāti punappunaṃ,

*Through the round of many births I roamed
without reward, without rest, seeking the house builder.*

Painful is birth again & again.

Gahakāraka diṭṭho'si

Puna-gehaṃ na kāhasi.

*House builder, you are seen! You will not build a house
again.*

Sabbā te phāsukā bhaggā

Gahakūṭaṃ visaṅkhaṭaṃ

Visaṅkhāra-gataṃ cittaṃ

Taṇhānaṃ khayam-ajjhagā.

*All your rafters are broken, the ridgepole dismantled,
immersed in dismantling, the mind has attained the end
of craving.*

End with [Meditation](#), then [Sublime
Attitude](#)

Friday day-6

Aṭṭh'aṅgika-magga Gāthā

VERSES ON THE EIGHTFOLD PATH

Maggān'aṭṭh'aṅgiko seṭṭho

Saccānaṃ caturo padā.

Virāgo seṭṭho dhammānaṃ

Dipa-dānañ-ca cakkhumā.

Of paths, the eightfold is best. Of truths, the four sayings.

Of qualities, dispassion. Of two-footed beings, the one with the eyes to see.

Es'eva maggo n'aṭṭh'añño

Dassanassa visuddhiyā.

Etañ-hi tumhe paṭipajjatha

Mārassenappamohanaṃ.

Just this is the path—there is no other—to purify vision.

Follow it, and that will be for the bewilderment of Māra's army.

Etañ-hi tumhe paṭipannā

Dukkhas'antam karissatha.

Akkhāto vo mayā maggo

Aññāya salla-satthanaṃ.

Following it, you put an end to suffering & stress.

I have taught you this path having known—for your knowing—the extraction of arrows.

Tumhehi kiccaṃ ātappaṃ

Akkhātāro Tathāgatā.

Paṭipannā pamokkhanti

Jhāyino Māra-bandhanaṃ.

It's for you to strive ardently. Tathāgatas simply point out the way.

Those who practice, absorbed in jhāna: From Māra's bonds they'll be freed.

Maṅgala Sutta

THE DISCOURSE ON BLESSINGS

[Evam-me sutam,] Ekaṃ samayaṃ
Bhagavā,

Sāvatt^{hi}yaṃ viharati, Jetavane
Anāthapiṇḍikassa, ārāme.

I have heard that at one time the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park.

Atha kho aññatarā devatā, abhikkantāya
rattiyā abhikkanta-vaṇṇā kevala-kappaṃ
Jetavanam obhāsetvā, yena Bhagavā
ten'upasaṇk^āmi.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One.

Upasaṇk^āmitvā Bhagavantam abhivādetvā
ekam-antam atthāsi.

On approaching, having bowed down to the Blessed One, she stood to one side.

Ekam-antam t^hitā kho sā devatā
Bhagavantam gāthāya ajjhabhāsi.

As she was standing there, she addressed the Blessed One with a verse.

“Bahū devā manussā ca

Maṅgalāni acintayum

Ākaṇkhamānā sotthānam

Brūhi maṅgalam-uttamaṁ.

*“Many devas & humans beings give thought to blessing,
desiring well-being. Tell, then, the highest blessing.”*

* “Asevanā ca bālānaṁ

Paṇḍitānañ-ca sevanā

Pūjā ca pūjanīyānaṁ

Etam-maṅgalam-uttamaṁ.

*[The Buddha:] “Not consorting with fools, consorting with
the wise,*

*paying homage to those who deserve homage: This is the
highest blessing.*

Paṭirūpa-desā-vāso ca

Pubbe ca kata-puññatā

Atta-sammā-paṇidhi ca

Etam-maṅgalam-uttamaṁ.

*Living in a civilized country, having made merit in the
past,*

directing oneself rightly: This is the highest blessing.

Bāhu-saccañ-ca sippañ-ca

Vinayo ca susikkhito

Subhāsītā ca yā vācā

Etam-maṅgalam-uttamaṃ.

*Broad knowledge, skill, discipline well-mastered,
words well-spoken: This is the highest blessing.*

Mātā-pitu-upatṭhānaṃ

Putta-dārassa saṅgaho

Anākulā ca kammantā

Etam-maṅgalam-uttamaṃ.

*Support for one's parents, assistance to one's wife &
children,
jobs that are not left unfinished: This is the highest
blessing.*

Dānañ-ca dhamma-cariyā ca

Ñātakānañ-ca saṅgaho

Anavajjāni kammāni

Etam-maṅgalam-uttamaṃ.

*Generosity, living by the Dhamma, assistance to one's
relatives,
deeds that are blameless: This is the highest blessing.*

Āratī viratī pāpā

Majja-pānā ca saññāmo
Appamādo ca dhammesu
Etam-maṅgalam-uttamaṃ.

*Avoiding, abstaining from evil; refraining from
intoxicants,
being heedful with regard to qualities of the mind: This is
the highest blessing.*

Gāravo ca nivāto ca
Santuṭṭhī ca kataññutā
Kālena dhammassavanaṃ
Etam-maṅgalam-uttamaṃ.

*Respect, humility, contentment, gratitude,
hearing the Dhamma on timely occasions: This is the
highest blessing.*

Khantī ca sovacassatā
Samaṇānañ-ca dassanaṃ
Kālena dhamma-sākacchā
Etam-maṅgalam-uttamaṃ.

*Patience, composure, seeing contemplatives,
discussing the Dhamma on timely occasions: This is the
highest blessing.*

Tapo ca brahma-cariyañ-ca

Ariya-saccāna-dassanam

Nibbāna-sacchi-kiriyā ca

Etam-maṅgalam-uttamam.

*Austerity, celibacy, seeing the Noble Truths,
realizing unbinding: This is the highest blessing.*

Phuṭṭhassa loka-dhammehi

Cittam yassa na kampati

Asokam virajam khemam

Etam-maṅgalam-uttamam.

*A mind that, when touched by the ways of the world,
is unshaken, sorrowless, dustless, secure: This is the
highest blessing.*

Etādisāni katvāna

Sabbattham-aparājitā

Sabbattha sotthim gacchanti

Tan-tesam maṅgalam-uttamanti."

*Everywhere undefeated when doing these things,
people go everywhere in well-being: This is their highest
blessing."*

Heedfulness

Appamādo amataṃ padaṃ

Pamādo maccuno padaṃ.

Heedfulness, the path to the Deathless. Heedlessness, the path to death.

Appammattā ne miyyanti

Ye pamattā yathā matā.

The heedful do not die. The heedless, as if already dead.

Etaṃ vesato ñatvā,

Appamādamhi paṇḍitāti.

Knowing this distinction, the wise are established in heedfulness.

The Three Inspired Verses

Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa,

Athassa kaṅkhā vapayanti sabbā,

Yato pajānāti sahetu-dhammaṃ.

*As phenomena grow clear
to the Brāhman, ardent, in jhāna,
his doubts all vanish
when he discerns what has a cause.*

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā,
Yato khayam paccayānam avedi.

*As phenomena grow clear
to the Brāhman, ardent, in jhāna,
his doubts all vanish
when he penetrates the end of conditions.*

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Vidhūpayam tiṭṭhati Māra-senam,
Sūrova obhāsayam-antalikkhanti.

*As phenomena grow clear
to the Brāhman, ardent, in jhāna,
he stands, routing Māra's army,
as the sun,
illuminating the sky.*

End with [Meditation,](#)

Saturday day-7

Satipaṭṭhāna Pāṭha

PASSAGE ON THE ESTABLISHING OF MINDFULNESS

Atthi kho tena Bhagavatā jānatā passatā
arahatā sammā-sambuddhena, ekāyano
ayaṃ maggo sammadakkhāto, sattānaṃ
visuddhiyā, soka-paridevānaṃ
samatikkamāya, dukkha-domanassānaṃ
atthaṅgamāya, ñāyassa adhigamāya,
nibbānassa sacchikiriyāya, yadidaṃ cattāro
satipaṭṭhānā. Katame cattāro?

There is this direct path—rightly declared by the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishing of mindfulness. Which four?

Idha bhikkhu kāye kāyānupassī viharati,
ātāpī sampajāno satimā vineyya loke
abhijjhā domanassam, vedanāsu
vedanānupassī viharati, ātāpī sampajāno
satimā, vineyya loke abhijjhā-
domanassam, cete cittānupassī viharati,
ātāpī sampajāno satimā vineyya loke
abhijjhā-domanassam, dhammesu
dhammānupassī viharati, ātāpī sampajāno
satimā vineyya loke abhijjhā-domanassam.

There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

[1] Kathaṇ-ca bhikkhu kāye kāyānupassī
viharati? Idha bhikkhu ajjhataṃ vā kāye
kāyānupassī viharati, bahiddhā vā kāye
kāyānupassī viharati, ajjhata-bahiddhā vā
kāye kāyānupassī viharati, samudaya
dhammānupassī vā kāyasmim viharati,
vaya-dhammānupassī vā kāyasmim

viharati, samudaya-vaya-dhammānupassī
vā kāyasmim viharati. “Atthi kāyoti” vā
panassa sati paccupaṭṭhitā hoti. Yāvadeva
ñāṇa-mattāya paṭissati-mattāya, anissito ca
viharati na ca kiñci loke upādiyati. Evaṃ
kho bhikkhu kāye kāyānupassī viharati.

And how does a monk remain focused on the body in & of itself? A monk remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[2] Kathaṇ-ca bhikkhu vedanāsu
vedanānupassī viharati? Idha bhikkhu
ajjhataṃ vā vedanāsu vedanānupassī
viharati, bahiddhā vā vedanāsu
vedanānupassī viharati, ajjhata-bahiddhā
vā vedanāsu vedanānupassī viharati,

samudaya- dhammānupassī vā vedanāsu viharati, vāya- dhammānupassī vā vedanāsu viharati, samudaya-vāya- dhammānupassī vā vedanāsu viharati.

“Atthi vedanāti” vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu vedanāsu vedanānupassī viharati.

And how does a monk remain focused on feelings in & of themselves? A monk remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that ‘There are feelings’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

[3] Kathaṇ-ca bhikkhu citte cittānupassī viharati? Idha bhikkhu ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte

cittānupassī viharati, ajjhata-bahiddhā vā
citte cittānupassī viharati, samudaya-
dhammānupassī vā cittasmim viharati,
vaya-dhammānupassī vā cittasmim
viharati, samudaya-vaya-dhammānupassī
vā cittasmim viharati. “Atthi cittanti” vā
panassa sati paccupaṭṭhitā hoti. Yāvadeva
ñāṇa-mattāya paṭissati-mattāya, anissito ca
viharati na ca kiñci loke upādiyati. Evaṃ
kho bhikkhu citte cittānupassī viharati.

And how does a monk remain focused on the body in & of itself? A monk remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that ‘There is a mind’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

[4] Kathaṇ-ca bhikkhu dhammesu
dhammānupassī viharati? Idha bhikkhu

ajjhataṃ vā dhammesu dhammānupassī
viharati, bahiddhā vā dhammesu
dhammānupassī viharati, ajjhata-bahiddhā
vā dhammesu dhammānupassī viharati,
samudaya- dhammānupassī vā dhammesu
viharati, vaya- dhammānupassī vā
dhammesu viharati, samudaya-vaya-
dhammānupassī vā dhammesu viharati.
“Atthi dhammāti” vā panassa sati
paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya
paṭissati-mattāya, anissito ca viharati na ca
kiñci loke upādiyati. Evaṃ kho bhikkhu
dhammesu dhammānupassī viharati.

And how does a monk remain focused on the body in & of itself? A monk remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent,

*unsustained by [not clinging to] anything in the world.
This is how a monk remains focused on mental qualities
in & of themselves.*

Ayaṃ kho tena Bhagavatā jānatā passatā
arahatā sammā-sambuddhena, ekāyano
ayaṃ maggo sammadakkhāto, sattānaṃ
visuddhiyā, soka-paridevānaṃ
samatikkamāya, dukkha-domanassānaṃ
atthaṅgamāya, ñāyassa adhigamāya,
nibbānassa sacchikiriyāya, yadidaṃ cattāro
satipaṭṭhānā.

*There is this direct path—rightly declared by the Blessed
One, the One who Knows, the One who Sees, the Worthy
One, Rightly Self-awakened—for the purification of
beings, for the overcoming of sorrow & lamentation, for
the disappearance of pain & distress, for the attainment of
the right method, & for the realization of unbinding—in
other words, the four establishings of mindfulness.*

Ekāyanaṃ jāti-khay'anta-dassī

Maggam pajānāti hitānukampī.

*He who sees the destruction of birth,
compassionate for welfare, discerns the direct path.*

Etena maggena tarimsu pubbe

Tarissare c'eva taranti c'oghanti.

*By this path they have crossed over before;
they will cross over; they are crossing over: the flood.*

Karaṇīya Mettā Sutta

THE DISCOURSE ON GOODWILL

Karaṇīyam-attha-kusalena

yantaṃ santaṃ padaṃ abhisamecca,

*This is to be done by one skilled in aims appreciating
the state of peace:*

Sakko ujū ca suhujū ca

suvaco c'assa mudu anatimānī,

*Be capable, upright, & straightforward, easy to instruct,
gentle, & not conceited,*

Santussako ca subharo ca

appakicco ca sallahuka-vutti,

*content & easy to support, with few duties, living
lightly,*

Santindriyo ca nipako ca

appagabbho kulesu ananugiddho.

with peaceful faculties, masterful, modest, & no greed for supporters.

Na ca khuddam samācare kiñci

yena viññū pare upavadeyyum.

Do not do the slightest thing that the wise would later censure.

Sukhino vā khemino hontu

sabbe sattā bhavantu sukhittā.

Think: Happy & secure, may all beings be happy at heart.

Ye keci pāṇa-bhūtatthi

tasā vā thāvarā vā anavasesā,

Whatever beings there may be, weak or strong, without exception,

Dīghā vā ye mahantā vā

majjhimā rassakā aṇuka-thūlā,

long, large, middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā

ye ca dūre vasanti avidūre,

seen & unseen, living near & far,

Bhūtā vā sambhavesī vā

sabbe sattā bhavantu sukhittā.

born & seeking birth: May all beings be happy at heart.

Na paro param nikubbetha

nātimaññetha katthaci naṃ kiñci,

Let no one deceive another or despise anyone anywhere,

Byārosanā paṭigha-saññā

nāññam-aññassa dukkham-iccheyya.

or through anger or irritation wish for another to suffer.

Mātā yathā niyaṃ puttam

āyusa eka-puttam-anurakkhe,

As a mother would risk her life to protect her child, her only child,

Evam-pi sabba-bhūtesu

māna-sambhāvaye aparimāṇam.

even so should one cultivate the heart limitlessly with regard to all beings.

Mettañ-ca sabba-lokasmim

māna-sambhāvaye aparimāṇam,

*With goodwill for the entire cosmos, cultivate the heart
limitlessly:*

Uddham adho ca tiriyañ-ca

asambbādham averam asapattam.

*above, below, & all around, unobstructed, without
enmity or hate.*

Tiṭṭhañ-caram nisinno vā

sayāno vā yāvatassa vigata-middho,

*Whether standing, walking, sitting, or lying down, as
long as one's drowsiness is gone,*

Etaṃ satim adhiṭṭheyya

brahmam-etaṃ vihāram idham-āhu.

one should be resolved on this mindfulness.

This is called a sublime abiding here.

Diṭṭhiñ-ca anupagamma

sīlavā dassanena sampanno,

*Not taken with views, but virtuous & consummate in
vision,*

Kāmesu vineyya gedham,

Na hi jātu gabbha-seyyam punaretīti.

having subdued desire for sensual pleasures,

one never again will lie in the womb.

The Three Characteristics

“Sabbe saṅkhārā aniccāti”

Yadā paññāya passati,

Atha nibbindati dukkhe:

Esa maggo visuddhiyā.

“All fabrications are inconstant.” When you see this with discernment,

you grow disenchanted with stress: This is the path to purity.

“Sabbe saṅkhārā dukkhāti”

Yadā paññāya passati,

Atha nibbindati dukkhe:

Esa maggo visuddhiyā.

“All fabrications are stressful.” When you see this with discernment,

you grow disenchanted with stress: This is the path to purity.

“Sabbe dhammā anattāti”

Yadā paññāya passati,
Atha nibbindati dukkhe:

Esa maggo visuddhiyā.

*"All phenomena are not-self." When you see this with discernment,
you grow disenchanted with stress: This is the path to purity.*

Appakā te manussesu

Ye janā pāra-gāmino

Athāyaṃ itarā pajā

Tīram-evānudhāvati.

*Few are the human beings who go to the Further Shore.
These others simply scurry along this shore.*

Ye ca kho sammadakkhāte

Dhamme dhammānuvattino

Te janā pāramessanti

Maccudheyyaṃ suduttaraṃ.

*But those who practice the Dhamma
in line with the well-taught Dhamma,
will cross over Death's realm, so hard to transcend.*

Kaṇham dhammaṃ vippahāya

Sukkaṃ bhāvētha paṇḍito,

Okā anokam-āgamma

Viveke yattha dūramaṃ.

*Abandoning dark practices, the wise person should
develop the bright,*

*having gone from home to no-home in seclusion, so hard
to relish.*

Tatrābhiratim-iccheyya

Hitvā kāme akiñcano.

Pariyodapeyya attānaṃ

Citta-klesehi paṇḍito.

*There he should wish for delight,
discarding sensuality—he who has nothing.*

He should cleanse himself, wise, of mental defilements.

Yesaṃ sambodhiyaṅgesu

Sammā cittaṃ subhāvitaṃ

Ādāna-paṭinissagge

Anupādāya ye ratā,

Khīṇ'āsavā jutimanto

Te loke parinibbutā'ti.

Whose minds are well developed in the factors for Awakening,

*who, relinquishing grasping, delight in non-clinging,
resplendent, effluents ended : They, in the world, are unbound.*

* * *

Aniccā vata saṅkhārā

Uppāda-vaya-dhammino.

Uppajjitvā nirujjhanti

Tesaṃ vūpasamo sukho.

Sabbe sattā maranti ca

Mariṇsu ca marissare.

Tath'evāhaṃ marissāmi

N'atthi me ettha saṅsayo.

How inconstant are fabrications! Their nature: to arise & pass away.

They disband as they are arising. Their total stilling is bliss.

*All living beings are dying, have died, and will die.
In the same way, I will die: I have no doubt about this.*

End with [Meditation](#), then [Sublime
Attitude](#)

Sunday day-8

Ariyavaṃsika Sutta

TRADITIONS OF THE NOBLE ONES

[Evam-me sutam,] Ekaṃ samayaṃ
Bhagavā, Sāvatthiyaṃ viharati, Jetavane
Anāthapiṇḍikassa, ārāme. Tatra kho
Bhagavā bhikkhū āmantesi “Bhikkhavo ti.”
“Bhadante ti” te bhikkhū Bhagavato
paccassosum. Bhagavā etad-avoca.

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapiṇḍika’s park. There he addressed the monks: “Monks.” “Yes, lord,” the monks responded to him. The Blessed One said,

“Cattāro’me bhikkhave ariyavaṃsā,
aggaññā rattaññā vaṃsaññā porāṇā
asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkiyanti
na saṅkiyissanti appaṭikutthā samaṇehi
brāhmaṇehi viññūhi. Katame cattāro?

“These four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans. Which four?”

Idha bhikkhave bhikkhu santuttho hoti itaritarena cīvarena, itaritara-cīvara-santutthiyā ca vaṇṇavādī, na ca cīvara-hetu anesanam appaṭirūpaṃ āpajjati. Aladdhā ca cīvaraṃ na paritassati. Laddhā ca cīvaraṃ agadhito amucchito anajjhāpanno ādīnava-dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-cīvara-santutthiyā, n’ev’attānukkaṇseti no param vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

“There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn’t, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he isn’t agitated. Getting cloth, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He

doesn't, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

Puna ca param bhikkhave bhikkhu
santuttho hoti itaritarena piṇḍapātena,
itaritara-piṇḍapāta- santutthiyā ca
vaṇṇavādī, na ca piṇḍapāta-hetu anesanaṃ
appaṭirūpaṃ āpajjati. Aladdhā ca
piṇḍapātaṃ na paritassati. Laddhā ca
piṇḍapātaṃ agadhito amucchito
anajjhāpanno ādīnava-dassāvī nissaraṇa-
pañño paribhuñjati. Tāya ca pana itaritara-
piṇḍapāta-santutthiyā, n'ev'attānukkaṇseti
no param vambheti, yo hi tattha dakkho
analaso sampajāno patissato. Ayam vuccati
bhikkhave bhikkhu porāṇe aggaññe
ariyavaṃse ṭhito.

"And further, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn't, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he isn't agitated. Getting almsfood, he uses it

unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

Puna ca param bhikkhave bhikkhu
santuttho hoti itaritarena senāsanena,
itaritara-senāsana-santutthiyā ca
vaṇṇavādī, na ca senāsana-hetu anesanaṃ
appaṭirūpaṃ āpajjati. Aladdhā ca
senāsanam na paritassati. Laddhā ca
senāsanam agadhito amucchito
anajjhāpanno ādīnava-dassāvī nissaraṇa-
pañño paribhuñjati. Tāya ca pana itaritara-
senāsana-santutthiyā, n'ev'attānukkaṇseti
no param vambheti, yo hi tattha dakkho
analo sampajāno patissato. Ayam vuccati
bhikkhave bhikkhu porāṇe aggaññe
ariyavaṃse thito.

“And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn't, for the sake of lodging, do

anything unseemly or inappropriate. Not getting lodging, he isn't agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

Puna ca param bhikkhave bhikkhu
bhāvanā-rāmo hoti bhāvanā-rato, pahānā-
rāmo hoti pahānā-rato. Tāya ca pana
bhāvanā-rāmatāya bhāvanā-ratiyā, pahānā-
rāmatāya pahānā-ratiyā,
n'ev'attānukkaṇseti no param vambheti, yo
hi tattha dakkho analaso sampajāno
patissato. Ayam vuccati bhikkhave bhikkhu
porāṇe aggaññe ariyavaṁse t̥hito.

"And further, the monk finds pleasure & delight in developing (skillful qualities), finds pleasure & delight in abandoning (unskillful qualities). He doesn't, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

Ime kho bhikkhave cattāro ariyavaṁsā,
aggaññā rattaññā vaṁsaññā porāṇā
asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkiyanti
na saṅkiyissanti appaṭikuṭṭhā samaṇehi
brāhmaṇehi viññūhi.

“These are the four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans.

Imehi ca pana bhikkhave catūhi
ariyavaṁsehi samannāgato bhikkhu,
puratthimāya ce’pi diṣāya viharati, sv’eva
aratim sahati na tam arati sahati,
pacchimāya ce’pi diṣāya viharati, sv’eva
aratim sahati na tam arati sahati, uttarāya
ce’pi diṣāya viharati, sv’eva aratim sahati na
tam arati sahati, dakkhiṇāya ce’pi diṣāya
viharati, sv’eva aratim sahati na tam arati
sahati. Tam kissa hetu? Arati-rati-saho hi
bhikkhave dhīro ti.”

“And further, a monk endowed with these four traditions of the noble ones, if he lives in the east, conquers

displeasure and is not conquered by displeasure. If he lives in the west... the north... the south, he conquers displeasure and is not conquered by displeasure. Why is that? Because the enlightened one endures both delight & displeasure."

Idam-avoca Bhagavā. Idam vatvāna sugato,
athāparam etad-avoca Satthā.

This is what the Blessed One said. Having said this, he said further:

Nāratī sahatī dhīram

Nāratī dhīra samhati.

Dhīro ca aratī sahati

Dhīro hi aratim-saho.

Sabba-kamma-vihāyinaṃ

Panuṇṇaṃ ko nivāraye.

N'ekkham jambonadasseva

Ko taṃ ninditum-arahati.

Devāpi nam pasamsanti

Brahmunāpi pasamsitoti.

Displeasure doesn't conquer the enlightened one.

Displeasure doesn't suppress the enlightened one.

*The enlightened one conquers displeasure
because the enlightened one endures it.*

Having cast away all deeds:

Who could obstruct him?

Like an ornament of finest gold:

Who is fit to find fault with him?

Even the devas praise him.

Even by Brahmā he's praised.

Namo-kāra-aṭṭhakam

THE HOMAGE OCTET

Namo Arahato Sammā-

Sambuddhassa mahesino.

Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Namo Uttama-dhammassa

Svākkhātasseva tenidha.

Homage to the highest Dhamma, well-taught by him here.

Namo Mahā-saṅhassāpi

Visuddha-sīla-diṭṭhino.

And homage to the Great Saṅgha, pure in virtue & view.

Namo omātyāraddhassa

Ratanattayassa sādhukaṃ.

Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātītassa

Tassa vatthuttayassapi.

And homage to those three objects that have left base things behind.

Namo-kārappabhāvena

Vigacchantu upaddavā.

By the potency of this homage, may misfortunes disappear.

Namo-kārānubhāvena

Suvatthi hotu sabbadā.

By the potency of this homage, may there always be well-being.

Namo-kārassa tejena

Vidhimhi homi, tejavā.

By the majesty of this homage, may I be successful in this ceremony.

The Verses on Friends

Aññadatthu haro mitto

One who makes friends only to cheat them,

Yo ca mitto vacī-paramo,

one who is good only in word,

Anupiyañ-ca yo āhu,

one who flatters & cajoles,

Apāyesu ca yo sakhā:

and a companion in ruinous fun:

Ete amitte cattāro Iti viññāya paṇḍito

These four the wise know as non-friends.

Ārakā parivajjeyya

Avoid them from afar,

Maggam paṭibhayam yathā.

like a dangerous road.

Upakāro ca yo mitto,

*A friend who is helpful,
Sukha-dukkho ca yo sakhā,
one who shares in your sorrows & joys,
Atthakkhāyī ca yo mitto,
one who points you to worthwhile things,
Yo ca mittānukampako:
one sympathetic to friends:
Ete'pi mitte cattāro Iti viññāya paṇḍito.
These four the wise know as true friends.
Sakkaccaṃ payirupāseyya,
Attend to them earnestly,
Mātā puttāṃ va orasaṃ.
as a mother her child.*

An Auspicious Day

Atītaṃ nānvāgameyya
Nappaṭikaṅke anāgataṃ

Yad'atītam-pahīnantam

Appattañ-ca anāgataṃ

You shouldn't chase after the past, or place expectations on the future.

What is past is left behind. The future is as yet unreached.

Paccuppannañ-ca yo dhammaṃ

Tattha tattha vipassati

Asaṃhiraṃ asañkappaṃ

Taṃ viddhā manubrūhaye

Whatever phenomenon is present, you clearly see right there, right there.

Unvanquished, unshaken, that's you you develop the mind.

Ajjeva kiccam-ātappaṃ

Ko jaññā maraṇaṃ suve

Na hi no saṅgarantena

Mahāsenenena maccunā

Doing your duty ardently today, for—who knows?—tomorrow: death.

There is no bargaining with Death & his mighty horde.

Evam vihārim-ātāpim

Aho-rattam-atanditaṃ
Taṃ ve bhaddeka-ratto'ti
Santo ācikkhate munīti.

*Whoever lives thus ardently, relentlessly both day &
night,
has truly had an auspicious day: So says the Peaceful
Sage.*

End with [Meditation](#).

Monday day-9

Sārāṇīya-dhamma Sutta

CONDITIONS FOR AMIABILITY

[Evam-me sutam,] Ekaṃ samayaṃ
Bhagavā, Sāvattthiyaṃ viharati, Jetavane
Anāthapiṇḍikassa, ārāme. Tatra kho
Bhagavā bhikkhū āmantesi, “Bhikkhavo ti.”
“Bhadante ti” te bhikkhū Bhagavato
paccassu. Bhagavā etad-avoca:
“Chayime bhikkhave dhammā sārāṇīyā
piya-karaṇā garu-karaṇā, saṅgahāya
avivādāya sāmaggiyā ekī-bhāvāya
saṃvattanti. Katame cha?

I have heard that on one occasion the Blessed One was staying near Sāvattthī at Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks, “Monks!” “Yes, lord,” the monks responded to him. The Blessed One said: “Monks, these six conditions are conducive to amiability, engender feelings of endearment, engender feelings of

respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

Idha bhikkhave bhikkhuno, mettam kāya-kammaṃ paccupaṭṭhitam hoti, sabrahmacārīsu āvi c'eva raho ca. Ayam-pi dhammo sāraṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṃvattati.

[1] *"There is the case where a monk is set on bodily acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.*

Puna c'aparam bhikkhave bhikkhuno, mettam vacī-kammaṃ paccupaṭṭhitam hoti, sabrahmacārīsu āvi c'eva raho ca. Ayam-pi dhammo sāraṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṃvattati.

[2] *"And further, the monk is set on verbal acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to*

amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

Puna c'aparam bhikkhave bhikkhuno,
mettam mano-kammaṃ paccupaṭṭhitam
hoti, sabrahmacārīsu āvi c'eva raho ca.

Ayam-pi dhammo sārāṇīyo piya-karaṇo
garu-karaṇo, saṅgahāya avivādāya
sāmaggiyā ekī-bhāvāya saṃvattati.

[3] *“And further, the monk is set on mental acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.*

Puna c'aparam bhikkhave bhikkhu, ye te
lābhā dhammikā dhamma-laddhā,
antamaso patta-pariyāpanna-mattam-pi,
tathārūpehi lābhehi appaṭivibhattabhogī
hoti, sīlavantehi sabrahmacārīhi sādhāraṇa-
bhogī. Ayam-pi dhammo sārāṇīyo piya-
karaṇo garu-karaṇo, saṅgahāya avivādāya
sāmaggiyā ekī-bhāvāya saṃvattati.

[4] “And further, whatever righteous gains the monk may obtain in a righteous way—even if only as much as the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

Puna c’aparam bhikkhave bhikkhu, yāni
tāni sīlāni akhaṇḍāni achiddāni asabalāni
akammāsāni, bhujissāni viññūpasatṭhāni
aparāmatṭhāni samādhi-saṁvattanikāni.
Tathārūpesu sīlesu sīla-sāmaññagato
viharati, sabrahmacārīhi āvi c’eva raho ca.
Ayam-pi dhammo sārāṇīyo piya-karaṇo
garu-karaṇo, saṅgahāya avivādāya
sāmaggiyā ekī-bhāvāya saṁvattati.

[5] “And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration—the monk dwells with such virtues on a par with that of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings

of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

Puna c'aparam bhikkhave bhikkhu, yāyam
diṭṭhi ariyā niyyānikā, niyyāti takkarassa
sammā-dukkhakkhayāya, tathārūpāya
diṭṭhiyā diṭṭhi-sāmaññagato viharati,
sabrahmacārīhi āvi c'eva raho ca. Ayam-pi
dhammo sārāṇīyo piya-karaṇo garu-
karaṇo, saṅgahāya avivādāya sāmaggiyā
ekī-bhāvāya saṁvattati.

[6] “And further—with reference to a view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with such a view on a par with those of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Ime kho bhikkhave cha dhammā sārāṇīyā
piya-karaṇā garu-karaṇā, saṅgahāya
avivādāya sāmaggiyā ekī-bhāvāya
saṁvattantīti.”

"These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity."

Idam-avoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitam, abhinanduntī.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Angulimāla Paritta

VEN. ANGULIMALA'S PROTECTION

Yato'ham bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇam jīvita
voropetā.

Tena saccena sotthi te hotu sotthi
gabbhassa.

Sister, since being born in the Noble Birth,

I am not aware that I have intentionally deprived a being of life.

By this truth may you be well,

and so may the child in your womb.

Buddha-jaya-maṅgala Gāthā

THE VERSES OF THE BUDDHA'S VICTORY BLESSINGS

Bāhum̐ saḥassam-abhinimmita-
sāvudhantaṃ

Grīmekhalaṃ uḍita-ghora-sasena-māraṃ
Dānādi-dhamma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgaḷ'aggam̐.
[Tan-tejasā bhavatu te jaya-maṅgaḷāni.]

Creating a form with 1,000 arms, each equipped with a weapon,

Māra, on the elephant Girimekhala, uttered a frightening roar together with his troops.

The Lord of Sages defeated him by means of such qualities as generosity:

By the majesty of this, may you have the highest victory blessing.

[By the majesty of this, may you have victory blessings.]

Mārātirekam-abhiyujjhita-sabba-rattim̐
Ghorampan'āḷavaka-makkham-athaddha-
yakkham̐

Khantī-sudanta-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

Even more frightful than Māra making war all night was Ālavaka, the arrogant unstable ogre.

The Lord of Sages defeated him by means of well-trained endurance:

By the majesty of this, may you have the highest victory blessing.

Nālāgirim gaja-varam atimattabhūtam

Dāvaggi-cakkam-asanīva sudāruṇantam

Mett'ambuseka-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

Nālāgiri, the excellent elephant, when maddened, was very horrific,

like a forest fire, a flaming discus, a lightning bolt.

The Lord of Sages defeated him by sprinkling the water of goodwill:

By the majesty of this, may you have the highest victory blessing.

Ukkhitta-khaggam-atihattha

sudāruṇantam

Dhāvan-ti-yojana-

path'aṅgulimālavantam

Iddhībhisañkhata-mano jītavā munindo

Tan-tejasā bhavatu te jaya-maṅgaḷ'aggam.

*Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leagues along the path.
The Lord of Sages defeated him with mind-fashioned
marvels:*

*By the majesty of this, may you have the highest victory
blessing.*

Katvāna kaṭṭham-udaram iva gabbhinīyā

Ciñcāya duṭṭha-vacanam jana-kāya-
majjhe

Santena soma-vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya-maṅgaḷ'aggam.

*Having made a wooden belly to appear pregnant,
Ciñcā made a lewd accusation in the midst of the
gathering.*

*The Lord of Sages defeated her with peaceful, gracious
means:*

*By the majesty of this, may you have the highest victory
blessing.*

Saccam vihāya mati-saccaka-vāda-ketum

Vādābhiropita-manam ati-andhabhūtam

Paññā-padīpa-jalito jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

Saccaka, whose provocative views had abandoned the truth,

his mind delighting in argument, had become thoroughly blind.

The Lord of Sages defeated him with the light of discernment:

By the majesty of this, may you have the highest victory blessing.

Nandopananda-bhujagam vibudham
mahiddhim

Puttena thera-bhujagena damāpayanto

Iddhūpadesa-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

Nandopananda was a serpent with great power but wrong views.

The Lord of Sages defeated him by means of a display of marvels,

sending his son (Moggallāna), the serpent-elder, to tame him:

By the majesty of this, may you have the highest victory blessing.

Duggāha-diṭṭhi-bhujagena sudaṭṭha-
hattham

Brahmam visuddhi-jutim-iddhi-
bakābhidhānam

Ñāṇāgadena vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgalaggam.

His hands bound tight by the serpent of wrongly held views,

Baka, the Brahmā, thought himself pure in his radiance & power.

The Lord of Sages defeated him by means of his words of knowledge:

By the majesty of this, may you have the highest victory blessing.

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā

Yo vācano dinadine sarate matandī

Hitvān'aneka-vividhāni c'upaddavāni

Mokkham sukham adhigameyya naro
sapañño.

These eight verses of the Buddha's victory blessings:

Whatever person of discernment

*recites or recalls them day after day without lapsing,
destroying all kinds of obstacles,
will attain emancipation & happiness.*

Yamaka

PAIRS

[Ye keci kusalā dhammā,] sabbe te kusala-
mūlā. Ye vā pana kusala-mūlā, sabbe te
dhammā kusalā.

*All skillful qualities are skillful-rooted. All things are
skillful-rooted are skillful qualities.*

Ye keci kusalā dhammā, sabbe te kusala-
mūlena eka-mūlā. Ye vā pana kusala-
mūlena eka-mūlā, sabbe te dhammā kusalā.

*All skillful qualities are single-rooted with a skillful root.
All things single-rooted with a skillful root are skillful
qualities.*

End with [Meditation](#), then [Sublime
Attitude](#)

Tuesday day-10

Bhikkhu-aparihāniya-dhamma Sutta

THE CAUSES OF NON-DECLINE FOR MONKS

[Evaṃ me sutam,] Ekaṃ samayaṃ
Bhagavā, Rājagahe viharati, Gijjhakūṭe
pabbate. Tatra kho Bhagavā bhikkhū
āmantesi, “Satta vo bhikkhave aparihāniye
dhamme desessāmi. Taṃ suṇātha
sādhukaṃ manasi-karotha bhāsissāmīti.”

I have heard that on one occasion the Blessed One was staying in Rājagaha, on Vulture Peak Mountain. There he addressed the monks: “Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak.”

“Evaṃ bhante” ti kho te bhikkhū Bhagavato
paccassosum.

“As you say, lord,” the monks responded to the Blessed One.

Bhagavā etad-avoca, “Katame ca bhikkhave satta aparihāniyā dhammā?

The Blessed One said: “And which seven are the conditions that lead to no decline?

[1] Yāvakīvañ-ca bhikkhave bhikkhū, abhiñha-sannipātā bhavissanti sannipāta-bahulā, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

[2] Yāvakīvañ-ca bhikkhave bhikkhū, samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅgha-karaṇīyāni karissanti, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Saṅgha business in harmony, their growth can be expected, not their decline.

[3] Yāvakīvañ-ca bhikkhave bhikkhū, apaññattaṃ na paññāpessanti, paññattaṃ na samucchindissanti, yathā-paññattesu

sikkhāpadesu samādāya vattissanti,
vuḍḍhiyeva bhikkhave bhikkhūnam
pāṭikaṅkhā no parihāni.

“As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

[4] Yāvakīvañ-ca bhikkhave bhikkhū, ye te
bhikkhū therā rattaññū cira-pabbajitā,
saṅgha-pitaro saṅgha-pariṇāyakā, te
sakkarissanti garu-karissanti mānessanti
pūjessanti, tesañ-ca sotabbam maññissanti,
vuḍḍhiyeva bhikkhave bhikkhūnam
pāṭikaṅkhā no parihāni.

“As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Saṅgha, leaders of the Saṅgha—regarding them as worth listening to, their growth can be expected, not their decline.

[5] Yāvakīvañ-ca bhikkhave bhikkhū,
uppannāya taṇhāya ponobhavikāya na
vasam gacchissanti, vuḍḍhiyeva bhikkhave
bhikkhūnam pāṭikaṅkhā no parihāni.

“As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

[6] Yāvakīvañ-ca bhikkhave bhikkhū,
āraññakesu senāsanesu sāpekkhā
bhavissanti, vuḍḍhiyeva bhikkhave
bhikkhūnaṃ pāṭikaṅkhā no parihaṇi.

“As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

[7] Yāvakīvañ-ca bhikkhave bhikkhū,
paccattaññeva satim upaṭṭhāpessanti, ‘Kinti
anāgatā ca pesalā sabrahmacārī
āgaccheyyumaṃ, āgatā ca pesalā sabrahmacārī
phāsumaṃ vihareyyunti,’ vuḍḍhiyeva
bhikkhave bhikkhūnaṃ pāṭikaṅkhā no
parihaṇi.

“As long as the monks each keep firmly in mind: ‘If there are any well-behaved companions in the holy life who have yet to come, may they come; and may the well-behaved companions in the holy life who have come live in comfort,’ their growth can be expected, not their decline.

Yāvakīvañ-ca bhikkhave ime satta
aparihaṇiyyā dhammā bhikkhūsu ṭhassanti,

imesu ca sattasu aparihāniyesu dhammesu
bhikkhū sandississanti, vuḍḍhiyeva
bhikkhave bhikkhūnaṃ pāṭikaṅkhā no
parihānīti."

"As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks' growth can be expected, not their decline."

Idam-avoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitaṃ, abhinanduntī.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Devatāyuyyojana Gāthā

VERSES USHERING THE DEVAS BACK HOME

Dukkhappattā ca niddukkhā

Bhayappattā ca nibbhayā

Sokappattā ca nissokā

Hontu sabbe'pi pāṇino.

May all beings:

who have fallen into suffering be without suffering,

*who have fallen into danger be without danger,
who have fallen into sorrow be without sorrow.*

Ettāvatā ca amhehi

Sambhataṃ puñña-sampadam

Sabbe devānumodantu

Sabba-sampatti-siddhiyā.

*For the sake of all attainment & success, may all
heavenly beings rejoice in the extent to which we have
gathered a consummation of merit.*

Dānam dadantu saddhāya

Sīlam rakkhantu sabbadā

Bhāvanābhiraṭā hontu

Gacchantu devatāgatā.

*May they give gifts with conviction, may they always
maintain virtue.*

*May they delight in meditation. May they go to a
heavenly destination.*

Sabbe Buddhā balappattā

Paccekānañ-ca yaṃ balaṃ

Arahantānañ-ca tejena

Rakkham bandhāmi sabbaso.

*From the strength attained by all the Buddhas,
the strength of the Private Buddhas,
by the majesty of the arahants,
I bind this protection all around.*

* * *

Bhavatu sabba-maṅgalaṃ

Rakkhantu sabba-devatā

May there be every blessing. May all the devas protect you.

Sabba-buddhānubhāvena

Sadā sotthī bhavantu te.

Through the power of all the Buddhas, may you always be well.

Bhavatu sabba-maṅgalaṃ

Rakkhantu sabba-devatā

May there be every blessing. May all the devas protect you.

Sabba-dhammānubhāvena

Sadā sotthī bhavantu te.

Through the power of all the Dhammas, may you always be well.

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

May there be every blessing. May all the devas protect you.

Sabba-saṅghānubhāvena

Sadā sotthī bhavantu te.

Through the power of all the Saṅgha, may you always be well.

The Verses on Respect

Satthu-garu dhamma-garu,

*One with respect for the Buddha &
Dhamma,*

Saṅhe ca tibba-gāravo,

and strong respect for the Saṅgha,

Samādhi-garu ātāpī,

*one who is ardent with respect for
concentration,*

Sikkhāya tibba-gāravo,

and strong respect for the Training,

Appamāda-garu bhikkhu,

*one who sees danger and respects being
heedful,*

Paṭisanthāra-gāravo:

and shows respect in welcoming guests:

Abhabbo parihānāya,

A person like this cannot decline,

Nibbānass'eva santike.

stands right in the presence of Nibbāna.

Vibhaṅga

ANALYSIS

[Pañcakkhandhā,] rūpakkhandho,
vedanākkhandho, saññākkhandho,
saṅkhārakkhandho, viññāṇakkhandho.

*Five aggregates: form-aggregate, feeling-aggregate,
perception-aggregate, fabrication-aggregate,
consciousness-aggregate.*

Tatha katamo rūpakkhandho?

With regard to that, which is the form-aggregate?

Yaṇ-kiñci rūpaṃ atītānāgata-
paccuppannaṃ, ajjhattaṃ vā bahiddhā vā,
olārikaṃ vā sukhumāṃ vā, hīnaṃ vā
paṇītaṃ vā, yaṃ dūre vā santatike vā,
tad'ekajjhaṃ abhisaṇṇūhitvā
abhisaṅkhipitvā: Ayaṃ vuccati
rūpakkhandho.

Any form that is past, future, or present; internal or external, blatant or subtle, common or sublime, far or near: That, heaped & gathered into one, is called the form-aggregate.

End with [Meditation](#), then [Sublime Attitude](#)

Wednesday day-11

Gotamī Sutta

THE DISCOURSE TO GOTAMĪ

[Evam-me sutam,] Ekam samayaṃ
Bhagavā, Vesāliyaṃ viharati, Mahā-vane
kūṭāgārasālāyaṃ,

*I have heard that at one time the Blessed One was staying
at Vesālī, in the Peaked Roof Hall in the Great Forest.*

Atha kho Mahāpajāpati Gotamī, Yena
Bhagavā ten'upasaṅkami. Upasaṅkamitvā
Bhagavantam abhivādetvā ekam-antaṃ
atthāsi.

*Then Mahāpajāpati Gotamī approached the Blessed One
and, on approaching, having bowed down to him, stood to
one side.*

Ekam-antaṃ thitā kho Mahāpajāpati
Gotamī Bhagavantam etad-avoca: “Sādhu
me bhante Bhagavā saṅkhittena dhammaṃ

desetu, yam-aham Bhagavato dhammaṃ
sutvā, ekā vūpakatthā appamattā ātāpinī
pahitattā vihareyyanti."

As she was standing to one side, she said to the Blessed One: "It would be good, Venerable Sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Ye kho tvaṃ Gotami dhamme jāneyyāsi,
'Ime dhammā sarāgāya saṃvattanti no
virāgāya.

"Gotami, the qualities of which you may know, 'These qualities lead to passion, not to dispassion;

Samyogāya saṃvattanti no visamyogāya.

to being fettered, not to being unfettered;

Ācayāya saṃvattanti no apacayāya.

to accumulation, not to shedding;

Mahicchatāya saṃvattanti no appicchatāya.

to overweening ambition, not to modesty;

Asantuṭṭhiyā saṃvattanti no santuṭṭhiyā.

to discontent, not to contentment;

Sangaṇikāya saṃvattanti no pavivekāya.

to entanglement, not to seclusion;

Kosajjāya saṁvattanti no viriyārambhāya.

to laziness, not to activated persistence;

Dubbharatāya saṁvattanti no
subharatāyāti.'

to being burdensome, not to being unburdensome':

Ekamsana Gotami dhāreyyāsi, 'N'eso
dhammo n'eso vinayo n'etaṁ Satthu-
sāsananti.'

You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

Ye ca kho tvaṁ Gotami dhamme jāneyyāsi,
'Ime dhammā virāgāya saṁvattanti no
sarāgāya.

As for the qualities of which you may know, 'These qualities lead to dispassion, not to passion;

Visaṁyogāya saṁvattanti no saṁyogāya.

to being unfettered, not to being fettered;

Apacayāya saṁvattanti no ācayāya.

to shedding, not to accumulation;

Appicchatāya saṁvattanti no mahicchatāya.

to modesty, not to overweening ambition;

Santuṭṭhiyā saṁvattanti no asantuṭṭhiyā.

to contentment, not to discontent;

Pavivekāya saṁvattanti no saṅgaṇikāya.

to seclusion, not to entanglement;

Viriyārambhāya saṁvattanti no kosajjāya.

to activated persistence, not to laziness;

Subharatāya saṁvattanti no
dubbharatāyāti.'

to being unburdensome, not to being burdensome':

Ekamsena Gotami dhāreyyāsi, 'Eso
dhammo eso vinayo etaṁ Satthu-
sāsananti.'"

You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

Idam-avoca Bhagavā. Attamanā

Mahāpajāpati Gotamī Bhagavato bhāsitaṁ,
abhinandīti.

That is what the Blessed One said. Gratified, Mahāpajāpati Gotamī delighted in the Blessed One's words.

Sambuddhe

THE BUDDHAS

Sambuddhe aṭṭhavīsaṅ-ca

Dvādasaṅ-ca saḥassake

Pañca-sata-saḥsasāni

Namāmi sirasā ahaṁ.

I pay homage with my head to the 512,028 Buddhas.

Tesaṁ dhammaṅ-ca saṅghaṅ-ca

Ādarena namāmi 'haṁ.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu asesato.

I pay devoted homage to their Dhamma & Saṅgha.

Through the power of this homage,

having demolished all misfortunes,

may countless dangers be destroyed without trace.

Sambuddhe pañca-paññāsaṅ-ca

Catuvīsati saḥassake
Dasa-sata-saḥassāni

Namāmi sirasā ahaṃ.

I pay homage with my head to the 1,024,055 Buddhas.

Tesaṃ dhammañ-ca saṅghañ-ca

Ādarena namāmi'haṃ.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu asesato.

I pay devoted homage to their Dhamma & Saṅgha.

Through the power of this homage,

having demolished all misfortunes,

may countless dangers be destroyed without trace.

Sambuddhe navuttarasate

Aṭṭhacattālīsa saḥassake

Vīsati-sata-saḥassāni

Namāmi sirasā ahaṃ.

I pay homage with my head to the 2,048,109 Buddhas.

Tesam dhammañ-ca saṅhañ-ca

Ādarena namāmi'ham.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu, asesato.

I pay devoted homage to their Dhamma & Saṅgha.

Through the power of this homage,

having demolished all misfortunes,

may countless dangers be destroyed without trace.

The Verses on the Noble Truths

Ye dukkham nappajānanti

Those who don't discern suffering,

Atho dukkhassa sambhavam

suffering's cause,

Yattha ca sabbaso dukkham Asesam

uparujjhati,

and where it totally stops, without trace,
Tañ-ca maggaṃ na jānanti,

who don't understand the path,
Dukkhūpasama-gāminam
the way to the stilling of suffering:

Ceto-vimutti-hīnā te

They are far from release of awareness,
Atho paññā-vimuttiyā.

and release of discernment.

Abhabbā te anta-kiriyāya

Incapable of making an end,
Te ve jāti-jarūpagā.

they'll return to birth & aging again.

Ye ca dukkham pajānanti

While those who do discern suffering,
Atho dukkhassa sambhavam,
suffering's cause,

Yattha ca sabbaso dukkham Asesam
uparujjhati,

and where it totally stops, without trace,

Tañ-ca maggam pajānanti,

who understand the path,

Dukkhūpasama-gāminam:

the way to the stilling of suffering:

Ceto-vimutti-sampannā

*They are consummate in release of
awareness,*

Atho paññā-vimuttiyā.

and in release of discernment.

Bhabbā te anta-kiriyāya

Capable of making an end,

Na te jāti-jarūpagāti.

*they won't return to birth & aging, ever
again.*

The Verses on the Noble Truths

Ye dukkham nappajānanti

Those who don't discern suffering,

Atho dukkhassa sambhavam

suffering's cause,

Yattha ca sabbso dukkham Asesam
uparujjhati,

and where it totally stops, without trace,

Tañ-ca maggam na jānanti,

who don't understand the path,

Dukkhūpasama-gāminam

the way to the stilling of suffering:

Ceto-vimutti-hīnā te

They are far from release of awareness,

Atho paññā-vimuttiyā.

and release of discernment.

Abhabbā te anta-kiriyāya

*Incapable of making an end,
Te ve jāti-jarūpagā.
they'll return to birth & aging again.*

*Ye ca dukkham pajānanti
While those who do discern suffering,
Atho dukkhassa sambhavam,
suffering's cause,*

*Yattha ca sabbaso dukkham Asesam
uparujjhati,
and where it totally stops, without trace,*

*Tañ-ca maggam pajānanti,
who understand the path,*

*Dukkhūpasama-gāminam:
the way to the stilling of suffering:*

*Ceto-vimutti-sampannā
They are consummate in release of
awareness,*

Atho paññā-vimuttiyā.

and in release of discernment.

Bhabbā te anta-kiriyāya

Capable of making an end,

Na te jāti-jarūpagāti.

*they won't return to birth & aging, ever
again.*

Mora Paritta

THE PEACOCK'S PROTECTION

Udetayañ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

Harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tay'ajja guttā viharemu divasaṃ.

*The One King, rising, with Vision, golden-hued,
illumining the Earth:*

I pay homage to you, golden-hued, illumining the Earth.

Guarded today by you, may I live through the day.

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā.

Namo vimuttānaṃ namo vimuttiyā.

Those Brahmans who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones. Homage to Awakening.

Homage to the Released Ones. Homage to Release.

Imaṃ so parittaṃ katvā

Moro carati esanā.

Having made this protection, the peacock sets out in search for food.

Apetayaṇ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

Harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tay'ajja guttā viharemu rattim

The One King, setting, with Vision, golden-hued, illumining the Earth:

I pay homage to you, golden-hued, illumining the Earth.

Guarded today by you, may I live through the night.

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā

Namo vimuttānaṃ namo vimuttiyā

Those Brahmans who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones, Homage to Awakening.

Homage to the Released Ones, Homage to Release.

Imaṃ so parittaṃ katvā

Moro vāsamakappayīti.

Having made this protection, the peacock arranges his nest.

Puggala-paññatti

DESIGNATION OF INDIVIDUALS

[Cha paññattiyo:] khandha-paññatti,
āyatana-paññatti, dhātu-paññatti, sacca-
paññatti, indriya-paññatti, puggala-
paññatti.

Six designations: aggregate-designation, sense media-designation, property-designation, truth-designation, faculty-designation, individual-designation.

Kittāvatā puggalānam puggala-paññatti?

To what extent is there the individual-designation of individuals?

Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, parihāna-dhammo aparihāna-dhammo, cetanā-bhabbo anurakkhanā-bhabbo,

Released dependent on occasion, released not dependent on occasion, subject to provocation, not subject to provocation, subject to decline, not subject to decline, capable through intention, capable through maintaining,

puthujjano gotrabhū, bhayūparato abhayūparato, bhabb'āgamano abhabb'āgamano, niyato aniyato, paṭipannako phale ṭhito, arahā arahattāya paṭipanno.

run-of-the-mill, having changed lineage [to becoming noble], having given up fear, not having given up fear, capable of coming, incapable of coming, certain, uncertain, practicing, standing in the fruit [of the path], Worthy, practicing for worthiness.

End with Sublime Attitude

Thursday day-12

Dhajagga Sutta

THE TOP OF THE STANDARD

[Evam-me sutam,] Ekaṃ samayaṃ
Bhagavā, Sāvatthiyaṃ viharati, Jetavane
Anāthapiṇḍikassa, ārāme.

*I have heard that at one time the Blessed One was staying
in Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park.*

Tatra kho Bhagavā bhikkhū āmantesi
“Bhikkhavo ti.”

There he addressed the monks: “Monks.”

“Bhadante ti” te bhikkhū Bhagavato
paccassosum.

“Yes, lord,” the monks responded to him.

Bhagavā etad-avoca:

The Blessed One said,

“Bhūta-pubbam bhikkhave devāsura-
saṅgāmo samupabyūlho ahosi. Atha kho
bhikkhave Sakko devānam’indo deve
Tāvatimse āmantesi: “Sace mārisā devānam
saṅgāma-gatānam uppajjeyya bhayaṃ vā
chambhitattam vā loma-haṃso vā,
mam’eva tasmim samaye dhajaggaṃ
ullokeyyātha. Mamañ-hi vo dhajaggaṃ
ullokayataṃ, yam-bhavissati bhayaṃ vā
chambhitattam vā loma-haṃso vā, so
pahiyyissati.

The Blessed One said: “Once, monks, the devas & asuras were arrayed for battle. Then Sakka, lord of the devas, addressed the devas of the Thirty-three: ‘If, dear sirs, when the devas are engaged in battle, there should arise fear, terror, or horripilation, then on that occasion you should look up at the top of my standard. For when you look up at the top of my standard, any fear, terror, or horripilation you may have will be abandoned.

No ce me dhajaggaṃ ullokeyyātha, atha
Pajāpatissa deva-rājassa dhajaggaṃ
ullokeyyātha. Pajāpatissa hi vo deva-rājassa
dhajaggaṃ ullokayataṃ, yam- bhavissati

bhayam̐ vā chambhitattam̐ vā loma-hamso
vā, so pahiiyyissati.

“If you don’t look up at the top of my standard, then you should look up at the top of the standard of Pajāpati the deva-king. For when you look up at the top of the standard of Pajāpati the deva-king, any fear, terror, or horripilation you may have will be abandoned.

No ce Pajāpatissa deva-rājassa dhajaggaṃ
ullokeyyātha, atha Varuṇassa deva-rājassa
dhajaggaṃ ullokeyyātha. Varuṇassa hi vo
deva-rājassa dhajaggaṃ ullokayataṃ, yam-
bhavissati bhayam̐ vā chambhitattam̐ vā
loma-hamso vā, so pahiiyyissati.

“If you don’t look up at the top of the standard of Pajāpati the deva-king, then you should look up at the top of the standard of Varuṇa the deva-king. For when you look up at the top of the standard of Varuṇa the deva-king, any fear, terror, or horripilation you may have will be abandoned.

No ce Varuṇassa deva-rājassa dhajaggaṃ
ullokeyyātha, atha Īsānassa deva-rājassa
dhajaggaṃ ullokeyyātha. Īsānassa hi vo
deva-rājassa dhajaggaṃ ullokayataṃ, yam-

bhavissati bhayaṃ vā chambhitattam vā
loma-hamso vā, so paḥiyyissatīti.”

“If you don’t look up at the top of the standard of Varuṇa the deva-king, then you should look up at the top of the standard of Īsāna the deva-king. For when you look up at the top of the standard of Īsāna the deva-king, any fear, terror, or horripilation you may have will be abandoned.

Taṃ kho pana bhikkhave Sakkassa vā
devānam- indassa dhajaggaṃ ullokayataṃ,
Pajāpatissa vā deva-rājassa dhajaggaṃ
ullokayataṃ, Varuṇassa vā deva-rājassa
dhajaggaṃ ullokayataṃ, Īsānassa vā deva-
rājassa dhajaggaṃ ullokayataṃ, yam-
bhavissati bhayaṃ vā chambhitattam vā
loma-hamso vā, so paḥiyyethāpi no’pi
paḥiyyetha. Taṃ kissa hetu? Sakko hi
bhikkhave devānam-into avīta-rāgo avīta-
doso avīta-moho, bhīru chambhī utrāsī
palāyīti.

“Monks, in those who look up at the top of the standard of Sakka, lord of the devas; in those who look up at the top of the standard of Pajāpati the deva-king; in those who look up at the top of the standard of Varuṇa, the deva-king; or in those who look up at the top of the standard of Īsāna,

the deva-king, any fear, terror, or horripilation they may have might be abandoned, or it might not. Why is that? Because Sakka, lord of the devas, is not free of passion, free of aversion, or free of delusion. He can be frightened, terrorized, cowardly, quick to flee.

Ahañ-ca kho bhikkhave evaṃ vadāmi:

“Sace tumhākaṃ bhikkhave arañña-gatānaṃ vā rukkha-mūla-gatānaṃ vā suññāgāra-gatānaṃ vā, uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, mam’eva tasmiṃ samaye anussareyyātha, ‘Itipi so Bhagavā arahaṃ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho Bhagavāti.’ Mاماṃ hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pa^{hi}yyissati.

“But, monks, I tell you this: If, when you have gone to the wilderness, to the foot of a tree, or to an empty dwelling, there should arise fear, terror, or horripilation, then on that occasion you should recollect me thus: ‘Indeed, the Blessed One is worthy & rightly Self-awakened,

consummate in clear-knowing & conduct, Well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.’ For when you recollect me, monks, any fear, terror, or horripilation you may have will be abandoned.

No ce maṃ anussareyyātha, atha
Dhammaṃ anussareyyātha, ‘Svākkhāto
Bhagavatā Dhammo, sandiṭṭhiko akāliko
ehi-passiko, opanayiko paccattaṃ
veditabbo viññūhīti.’ Dhammaṃ hi vo
bhikkhave anussarataṃ, yam-bhavissati
bhayaṃ vā chambhitattaṃ vā loma-haṃso
vā, so paḥiyyissati.

“If you don’t recollect me, then you should recollect the Dhamma thus: ‘The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.’ For when you recollect the Dhamma, monks, any fear, terror, or horripilation you may have will be abandoned.

No ce Dhammaṃ anussareyyātha, atha
Saṅghaṃ anussareyyātha, ‘Supaṭipanno
Bhagavato sāvaka-saṅgho, uju-paṭipanno
Bhagavato sāvaka-saṅgho, ñāya-paṭipanno

Bhagavato sāvaka-saṅgho, sāmīci-
paṭipanno Bhagavato sāvaka-saṅgho,
yadidaṃ cattāri purisa-yugāni aṭṭha purisa-
puggalā: Esa Bhagavato sāvaka-saṅgho,
āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-
karaṇīyo, anuttaraṃ puñṇakkhettaṃ
lokassāti.’ Saṅghaṃ hi vo bhikkhave
anussarataṃ, yam- bhavissati bhayaṃ vā
chambhitattaṃ vā loma-hamso vā, so
pahiyyissati.

“If you cannot recollect the Dhamma, then you should recollect the Saṅgha thus: ‘The Saṅgha of the Blessed One’s disciples who have practiced well, practiced straightforwardly, practice methodically, practiced masterfully, i.e., the four pairs, the eight-types (of noble ones): That is the Saṅgha of the Blessed One’s disciples—worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the unexcelled field of merit for the world.’ For when you recollect the Saṅgha, monks, any fear, terror, or horripilation you may have will be abandoned.

Taṃ kissa hetu? Tathāgato hi bhikkhave
arahaṃ sammā-sambuddho, vīta-rāgo vīta-

doso vīta-moho, abhīru acchambhī
anuttarāsī apalāyīti.”

“Why is that? Because the Tathāgata, worthy & rightly Self-awakened, is free of passion, free of aversion, free of delusion. He is fearless, cannot be terrorized, bold, not quick to flee.”

Idam-avoca Bhagavā. Idam vatvāna sugato,
athāparam etad-avoca Satthā:

This is what the Blessed One said. Having said this, the One Well-gone, the Teacher, further said this:

“Araññe rukkha-mūle vā

Suññāgāreva bhikkhavo

Anussaretha sambuddham

Bhayaṃ tumhāka no siyā.

“In wilderness, monks, at the foot of a tree, or in an empty dwelling,

recollect the Buddha: You will have no fear.

No ce buddham sareyyātha

Loka-jeṭṭham narāsabham

Atha dhammam sareyyātha

Niyyānikam sudesitam.

If you don't recall the Buddha—best in the world, the bull of men—

then recollect the Dhamma, pertinent, well taught.

No ce dhammaṃ sareyyātha

Niyyānikaṃ sudesitaṃ

Atha saṅghaṃ sareyyātha

Puññakkhettaṃ anuttaraṃ.

If you don't recall the Dhamma—pertinent, well taught—

*then recollect the Saṅgha, the field of merit
unexcelled.*

Evam-buddhaṃ sarantānaṃ

Dhammaṃ saṅghaṃ-ca bhikkhavo

Bhayaṃ vā chambhitattaṃ vā

Loma-haṃso na hessatīti."

*For those who have thus recalled the Buddha, Dhamma,
& Saṅgha, monks,*

there will be no terror, horripilation, or fear."

Abhaya Paritta

THE DANGER-FREE PROTECTION

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinam akantam
Buddhānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Buddha's power may they be destroyed.*

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinam akantam
Dhammānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Dhamma's power may they be destroyed.*

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinam akantam

Saṅghānubhāvena vināsaṃmentu

*Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Saṅgha's power may they be destroyed.*

* * *

Sakkaṭvā buddha-rataṇaṃ

Osatham̐ uttamaṃ varaṃ

Hitam̐ deva-manussāṇaṃ

Buddha-tejena sotthinā

Nassant'upaddavā sabbe

Dukkhaṃ vūpasāṃmentu te.

*Having revered the jewel of the Buddha,
the highest, most excellent medicine,
the welfare of human & heavenly beings:
Through the Buddha's majesty & safety,
may all obstacles vanish.*

May your sufferings grow totally calm.

Sakkaṭvā dhamma-rataṇaṃ

Osatham̐ uttamam̐ varam̐
Parilāhūpasamanam̐

Dhamma-tejena sotthinā
Nassant'upaddavā sabbe

Bhayā vūpasamentu te.

*Having revered the jewel of the Dhamma,
the highest, most excellent medicine,
the stiller of feverish passion:*

*Through the Dhamma's majesty & safety,
may all obstacles vanish.*

May your fears grow totally calm.

Sakkatvā saṅgha-ratanam̐

Osatham̐ uttamam̐ varam̐
Āhuneyyam̐ pāhuneyyam̐

Saṅgha-tejena sotthinā
Nassant'upaddavā sabbe

Rogā vūpasamentu te.

*Having revered the jewel of the Saṅgha,
the highest, most excellent medicine,
worthy of gifts, worthy of hospitality:*

*Through the Saṅgha's majesty & safety,
may all obstacles vanish.
May your diseases grow totally calm.*

Dhamma-saṅgaṇī

CLASSIFICATION OF QUALITIES

[Kusalā dhammā] akusalā dhammā
abyākatā dhammā.

Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusalā?

Which qualities are skillful?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ
cittaṃ uppannaṃ hoti, somamanassa-
sahagataṃ ñāṇa-sampayuttaṃ,
rūpārammaṇaṃ vā saddārammaṇaṃ vā,
gandhārammaṇaṃ vā rasārammaṇaṃ vā,
phoṭṭhabbārammaṇaṃ vā
dhammārammaṇaṃ vā, yaṃ yaṃ vā
pan'ārabbha,

*On whatever occasion a skillful mind-state on the level of
sensuality has arisen, accompanied by pleasure,
associated with knowledge, based on a form, a sound, an*

aroma, a flavor, a tactile sensation, or an idea, or whatever the instigation,

tasmim̐ samaye phasso hoti avikkhepo
hoti, ye vā pana tasmim̐ samaye aññe'pi
atthi paṭicca-samuppannā, arūpino
dhammā: ime dhammā kusalā.

and on that occasion the contact is not scattered; and whatever other formless, dependently-arisen qualities there are on that occasion: These qualities are skillful.

End with [Meditation](#), then [Sublime Attitude](#)

Friday day-13

Girimānanda Sutta

TO GIRIMĀNANDA

[Evam-me sutam.] Ekam samayaṃ
Bhagavā, Sāvatthiyaṃ viharati Jetavane
Anāthapiṇḍikassa ārāme. Tena kho pana
samayena āyasmā Girimānando, ābādhiko
hoti dukkhito bālha-gilāno.

*On one occasion the Blessed One was staying near
Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's monastery. And
on that occasion Ven. Girimānanda was diseased, in pain,
severely ill.*

Atha kho āyasmā Ānando yena Bhagavā
tenupasaṅkami. Upasaṅkamitvā
Bhagavantam abhivādetvā ekam-antaṃ
ni^ṭḍi. Ekam-antaṃ ni^ṭsinno kho āyasmā
Ānando Bhagavantam etad-avoca, "Āyasmā
bhante Girimānando, ābādhiko hoti

dukkhito bālha-gilāno. Sādhu bhante
Bhagavā yen'āyasmā Girimānando
ten'upasaṅkamatu, anukampam upādāyāti."

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him."

"Sace kho tvam Ānanda, Girimānandassa
bhikkhuno upasaṅkamitvā, dasa saññā
bhāseyyāsi, thānam kho pan'etaṃ vijjati,
yaṃ Girimānandassa bhikkhuno dasa
saññā sutvā, so ābādho thānaso
paṭipassambheyya. Katamā dasa?

"Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten?

Anicca-saññā anatta-saññā, asubha-saññā
ādīnava-saññā, pahāna-saññā virāga-
saññā, nirodha-saññā sabba-loke
anabhirata-saññā, sabba-saṅkhāresu
aniccā-saññā ānāpāna-sati.

The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

[1] Katamā c'Ānanda anicca-saññā?

Idh'Ānanda bhikkhu arañña-gato vā
rukkha-mūla-gato vā suññāgāra-gato vā, iti
paṭisañcikkhati: 'Rūpaṃ aniccaṃ, vedanā
aniccā, saññā aniccā, saṅkhārā aniccā,
viññāṇaṃ aniccanti.' Iti imesu pañcasu
upādānakkhandhesu, aniccānupassī
viharati. Ayaṃ vuccat'Ānanda anicca-
saññā.

And what is the perception of inconstancy? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

[2] Katamā c'Ānanda anatta-saññā?
Idh'Ānanda bhikkhu arañña-gato vā
rukkha-mūla-gato vā suññāgāra-gato vā, iti
paṭisañcikkhati: 'Cakkhum anattā rūpaṃ
anattā. Sotaṃ anattā saddā anattā. Ghānaṃ
anattā gandhā anattā. Jivhā anattā rasā
anattā. Kāyo anattā phoṭṭhabbā anattā.
Mano anattā dhammā anattāti.' Iti imesu
chasu ajjhattika-bāhiresu āyatanesu,
anattānupassī viharati. Ayaṃ
vuccat'Ānanda anatta-saññā.

And what is the perception of not-self? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'The eye is not-self; forms are not-self. The ear is not-self; sounds are not-self. The nose is not-self; aromas are not-self. The tongue is not-self; flavors are not-self. The body is not-self; tactile sensations are not-self. The intellect is not-self; ideas are not-self.' Thus he remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.

[3] Katamā c'Ānanda asubha-saññā?
Idh'Ānanda bhikkhu imam-eva kāyaṃ
uddhaṃ pādatalā, adho kesa-matthakā,

taca-pariyantam, pūram nānappakārassa
asucino paccavekkhati: ‘Atthi imasmim
kāye, kesā lomā nakhā dantā taco, maṁsam
nhārū atthī atthi-miñjam, vakkam
hadayam yakanam kilomakam pihakam
papphāsam, antam antagunam udariyam
karīsam, pittam semham pubbo lohitaṁ
sedo medo, assu vasā kheḷo singhāṇikā
lasikā muttanti.’ Iti imasmim kāye,
asubhānupassī viharati. Ayam
vuccat’Ānanda asubha-saññā.

And what is the perception of unattractiveness? There is the case where a monk ponders this very body—from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things: ‘There is in this body: hair of the head, hair of the body, nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.’ Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.

[4] Katamā c’Ānanda ādīnava-saññā?

Idh’Ānanda bhikkhu arañña-gato vā

rukka-mūla-gato vā suññāgāra-gato vā, iti
paṭisañcikkhati: ‘Bahu-dukkho kho ayam
kāyo bahu-ādīnavo. Iti imasmiṃ kāye,
vividhā ābādhā uppajjanti, seyyathīdaṃ:
cakkhu-rogo, sota-rogo, ghāna-rogo, jivhā-
rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo,
mukha-rogo, danta-rogo, kāso sāso pināso,
ḍaho jaro kucchi-rogo, mucchā
pakkhandikā sulā visūcika, kuṭṭham gaṇḍo
kilāso, soso apamāro, dandu kaṇḍu kacchu,
rakhasā vitacchikā, lohitaṃ pittaṃ
madhumeho, aṃsā piḷakā bhagandalā,
pitta-samuṭṭhānā ābādhā, semha-
samuṭṭhānā ābādhā, vāta-samuṭṭhānā
ābādhā, sannipātika ābādhā, utupariṇāmajā
ābādhā, visama-parihārajā ābādhā,
opakkamikā ābādhā, kamma-vipākajā
ābādhā, sītaṃ uṇham, jighacchā pipāsā,
uccāro passāvoti.’ Iti imasmiṃ kāye,
ādīnavānupassī viharati. Ayam
vuccat’Ānanda ādīnava-saññā.

And what is the perception of drawbacks? There is the case where a monk— having gone to the wilderness, to the foot of a tree, or to an empty dwelling—reflects thus: ‘This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing- diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear- diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-diseases, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.’ Thus he remains focused on drawbacks with regard to this body. This is called the perception of drawbacks.

[5] Katamā c’Ānanda pahāna-saññā?

Idh’Ānanda bhikkhu uppannam kāma-
vitakkam nādhivāseti, pajahati vinodeti,
byantī-karoti anabhāvaṃ gameti.

Uppannam byāpāda-vitakkam nādhivāseti,
pajahati vinodeti, byantī-karoti anabhāvaṃ
gameti. Uppannam vihimsā-vitakkam
nādhivāseti, pajahati vinodeti, byantī-
karoti anabhāvaṃ gameti. Uppann’uppanne

pāpake akusale dhamme nādhivāseti,
pajahati vinodeti, byantī-karoti anabhāvaṃ
gameti. Ayam vuccat'Ānanda pahāna-
saññā.

And what is the perception of abandoning? There is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of ill-will. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.

[6] Katamā c'Ānanda virāga-saññā?
Idh'Ānanda bhikkhu arañña-gato vā
rukkha-mūla-gato vā suññāgāra-gato vā, iti
paṭisañcikkhati: 'Etaṃ santaṃ etaṃ
paṇītaṃ, yad'idam sabba-saṅkhāra-
samatho, sabbūpadhi-paṭinissaggo,
taṇhakkhayo virāgo nibbānanti.' Ayam
vuccat'Ānanda virāga-saññā.

And what is the perception of dispassion? There is the case where a monk— having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: ‘This is peace, this is exquisite—the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, unbinding.’ This is called the perception of dispassion.

[7] Katamā c’Ānanda nirodha-saññā?

Idh’Ānanda bhikkhu arañña-gato vā
rukkha-mūla-gato vā suññāgāra-gato vā, iti
paṭisañcikkhati: ‘Etaṃ santaṃ etaṃ
paṇītaṃ, yad’idaṃ sabba-saṅkhāra-
samatho, sabbūpadhi-paṭinissaggo,
taṇhakkhayo nirodho nibbānanti.’ Ayam
vuccat’Ānanda nirodha-saññā.

And what is the perception of cessation? There is the case where a monk— having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: ‘This is peace, this is exquisite—the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, cessation, unbinding.’ This is called the perception of cessation.

[8] Katamā c’Ānanda sabba-loke

anabhirata-saññā? Idh’Ānanda bhikkhu, ye
loke upāyupādānā, cetaso

adhitt^hhānābhinivesānusayā, te pajahanto
viramati na upādiyanto. Ayam
vuccat'Ānanda sabba-loke anabhirata-
saññā.

*And what is the perception of distaste for every world?
There is the case where a monk abandoning any
attachments, clingings, fixations of awareness, biases, or
obsessions with regard to any world, refrains from them
and does not get involved. This is called the perception of
distaste for every world.*

[9] Katamā c'Ānanda sabba-saṅkhāresu
anicchā-saññā? Idh'Ānanda bhikkhu sabba-
saṅkhārehi aṭṭiyati harāyati jigucchati.
Ayam vuccat'Ānanda sabba-saṅkhāresu
anicchā-saññā.

*And what is the perception of the undesirability of all
fabrications? There is the case where a monk feels
horrified, humiliated, & disgusted with all fabrications.
This is called the perception of the undesirability of all
fabrications.*

[10] Katamā c'Ānanda ānāpāna-sati?
Idh'Ānanda bhikkhu araṇṇa-gato vā
rukkha-mūla-gato vā suññāgāra-gato vā,
ni^sīdati pallaṅkam ābhujitvā ujum kāyam

paṇidhāya, parimukkham satim
upaṭṭhapetvā, so sato'va assasati sato
passasati.

And what is mindfulness of in-&-out breathing? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

Dīgham vā assasanto 'dīgham assasāmīti'
pajānāti; dīgham vā passasanto 'dīgham
passasāmīti' pajānāti.

Rassam vā assasanto 'rassam assasāmīti'
pajānāti; rassam vā passasanto rassam
passasāmīti' pajānāti.

'Sabba-kāya-paṭisamvedī assasissāmīti'
sikkhati; 'sabba-kāya-paṭisamvedī
passasissāmīti' sikkhati.

'Passam**bhaya**m kāya-saṅkhāram
assasissāmīti' sikkhati; 'passam**bhaya**m
kāya-saṅkhāram passasissāmīti' sikkhati.

Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

Pīti-paṭisaṃvedī assasissāmīti' sikkhati;
'pīti-paṭisaṃvedī passasissāmīti' sikkhati.

'Sukha-paṭisaṃvedī assasissāmīti' sikkhati;
'sukha-paṭisaṃvedī passasissāmīti'
sikkhati.

'Citta-saṅkhāra-paṭisaṃvedī assasissāmīti'
sikkhati; 'citta-saṅkhāra-paṭisaṃvedī
passasissāmīti' sikkhati.

'Passaṃbhayaṃ citta-saṅkhāraṃ
assasissāmīti' sikkhati; 'passaṃbhayaṃ
citta-saṅkhāraṃ passasissāmīti' sikkhati.

He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' He

trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

'Citta-paṭisaṃvedī assasissāṃmīti' sikkhati;

'citta-paṭisaṃvedī passasissāṃmīti' sikkhati.

'Abhippamodayaṃ cittaṃ assasissāṃmīti'

sikkhati; 'abhippamodayaṃ cittaṃ

passasissāṃmīti' sikkhati.

'Samādaḥaṃ cittaṃ assasissāṃmīti' sikkhati;

'samādaḥaṃ cittaṃ passasissāṃmīti' sikkhati.

'Vimocayaṃ cittaṃ assasissāṃmīti' sikkhati;

'vimocayaṃ cittaṃ passasissāṃmīti' sikkhati.

He trains himself, 'I will breathe in sensitive to the mind.'

He trains himself, 'I will breathe out sensitive to the mind.'

He trains himself, 'I will breathe in satisfying the mind.'

He trains himself, 'I will breathe out satisfying the mind.'

He trains himself, 'I will breathe in steadying the mind.'

He trains himself, 'I will breathe out steadying the mind.'

He trains himself, 'I will breathe in releasing the mind.' He

trains himself, 'I will breathe out releasing the mind.'

'Aniccānupassī assasissāṃmīti' sikkhati;

'aniccānupassī passasissāṃmīti' sikkhati.

‘Virāgānupassī assasissāmīti’ sikkhati;

‘virāgānupassī passasissāmīti’ sikkhati.

‘Nirodhānupassī assasissāmīti’ sikkhati;

‘nirodhānupassī passasissāmīti’ sikkhati.

‘Paṭinissaggānupassī assasissāmīti’ sikkhati;

‘paṭinissaggānupassī passasissāmīti’
sikkhati.

Ayaṃ vuccat’Ānanda ānāpāna-sati.

He trains himself, ‘I will breathe in focusing on inconstancy.’ He trains himself, ‘I will breathe out focusing on inconstancy.’ He trains himself, ‘I will breathe in focusing on dispassion [lit: fading].’ He trains himself, ‘I will breathe out focusing on dispassion.’ He trains himself, ‘I will breathe in focusing on cessation.’ He trains himself, ‘I will breathe out focusing on cessation.’ He trains himself, ‘I will breathe in focusing on relinquishment.’ He trains himself, ‘I will breathe out focusing on relinquishment.’ This, Ānanda, is called mindfulness of in-&-out breathing.

Sace kho tvaṃ Ānanda, Girimānandassa
bhikkhuno upasaṅkamitvā imā dasa saññā
bhāseyyāsi, t_hānaṃ kho paṇ’etaṃ vijjati,
yaṃ Girimānandassa bhikkhuno imā dasa

saññā sutvā, so ābādho ṭhānaso
paṭipassambheyyāti.”

Now, Ānanda, if you go to the monk Girimānanda and tell him these ten perceptions, it's possible that when he hears these ten perceptions his disease may be allayed.”

Atha kho āyasmā Ānando, Bhagavato
santike imā dasa saññā uggahetvā,
yen'āyasmā Girimānando ten'upasaṅkami.
Upasaṅkamitvā āyasmato Girimānandassa
imā dasa saññā abhāsi.

Then Ven. Ānanda, having learned these ten perceptions in the Blessed One's presence, went to Ven. Girimānanda and told them to him.

Atha kho āyasmato Girimānandassa imā
dasa saññā sutvā, so ābādho ṭhānaso
paṭipassambhi. Vuṭṭhahi c'āyasmā
Girimānando tamhā ābādhā. Tathā pahīno
ca pañ'āyasmato Girimānandassa, so
ābādho ahosīti.

As Ven. Girimānanda heard these ten perceptions, his disease was allayed. And Ven. Girimānanda recovered from his disease. That was how Ven. Girimānanda's disease was abandoned.

Jaya Paritta

THE VICTORY PROTECTION

Mahā-kāruṇiko nātho

Hitāya sabba-pāṇinam

Pūretvā pāramī sabbā

Patto sambodhim-uttamam

Etena sacca-vajjena

Hotu te jaya-maṅgalam

*(The Buddha), our protector, with great compassion
for the welfare of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the speaking of this truth,
may you have a victory blessing.*

Jayanto bodhiyā mūle

Sakyānam nandi-vadḍhano

Evam tvam vijayo hohi

Jayassu jaya-maṅgale

Victorious at the foot of the Bodhi tree,

*was he who increased the Sakyans' delight.
May you have the same sort of victory.
May you win victory blessings.*

Aparājita-pallaṅke

Sīse paṭhavi-pokkhare

Abhiseke sabba-buddhānaṃ

Aggappatto pamodati

*At the head of the lotus leaf of the world
on the undefeated seat consecrated by all the Buddhas,
he rejoiced in the utmost attainment.*

Sunakkhattaṃ sumaṅgalaṃ

Supabhātaṃ suhuṭṭhitaṃ

Sukhaṇo sumuhutto ca

Suyitṭthaṃ brahmacārisu

Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna

Labhantatthe, padakkhiṇe

*A lucky star it is, a lucky blessing,
a lucky dawn, a lucky sacrifice,
a lucky instant, a lucky moment,
a lucky offering: i.e., a rightful bodily act,
a rightful verbal act, a rightful mental act,
your rightful intentions with regard to those who lead the
holy life.*

*Doing these rightful things,
your rightful aims are achieved.*

Kathā-vatthu

DEBATE TOPICS

["Puggalo upalabbhati,] sacchikattha-
paramatthenāti?"

"Is the individual delineated as a real and ultimate fact?"

"Āmantā."

"Affirmative."

*"Yo sacchikattho, tato so puggalo
upalabbhati, sacchikattha-paramatthenāti?"*

*"Is the individual delineated as a real and ultimate fact in
the same way that a real fact [is delineated]?"*

“Na h’evaṃ vattabbe.”

“No, it’s not to be said that way.”

“Ājānāhi niggaham.* Hañci puggalo upalabbhati, sacchikattha-paramatthena, tena vata re vattabbe: Yo sacchikattho paramattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti. Micchā.”

“Understand that you are refuted. If the individual is delineated as a real and ultimate fact, then—you fool—it should be said that the individual is delineated as a real and ultimate fact in the same way that a real fact [is delineated]. So you’re wrong.”

** The Royal Thai Chanting Book has no period here, and places a comma after “hañci.”*

End with [Meditation](#)

Saturday day-14

Dhamma-niyāma Sutta

THE ORDERLINESS OF THE DHAMMA

[Evam-me sutam,] Ekaṃ samayaṃ
Bhagavā, Sāvatthiyaṃ viharati, Jetavane
Anāthapiṇḍikassa, ārāme.

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park.

Tatra kho Bhagavā bhikkhū āmantesi
“Bhikkhavo ti.”

There he addressed the monks, saying, “Monks.”

“Bhadante ti” te bhikkhū Bhagavato
paccassosum.

“Yes, lord,” the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

“Uppādā vā bhikkhave Tathāgatānam
anuppādā vā Tathāgatānam, t̥hitāva s̄a
dhātu dhammaṭṭhitatā dhamma-niyāmatā:

‘Sabbe saṅkhārā aniccāti.’

“Whether or not there is the arising of Tathāgatas, this property stands— this steadfastness of the Dhamma, this orderliness of the Dhamma: ‘All fabrications are inconstant.’

Tam Tathāgato abhisambujjhati abhisameti.
Abhisambujjhitvā abhisametvā ācikkhati
deseti, paññapeti paṭṭhappeti, vivarati
vibhajati uttānī-karoti:

‘Sabbe saṅkhārā aniccāti.’

The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ‘All fabrications are inconstant.’

Uppādā vā bhikkhave Tathāgatānam
anuppādā vā Tathāgatānam, t̥hitāva s̄a
dhātu dhammaṭṭhitatā dhamma-niyāmatā:

‘Sabbe saṅkhārā dukk_hāti.’

Whether or not there is the arising of Tathāgatas, this property stands— this steadfastness of the Dhamma, this orderliness of the Dhamma: ‘All fabrications are stressful.’

Taṃ Tathāgato abhisambujjhati abhisameti.
Abhisambujjhitvā abhisametvā ācikkhati
de^ḥseti, paññapeti paṭṭhappeti, vivarati
vibhajati uttānī-karoti:

‘Sabbe saṅkhārā dukkhāti.’

The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ‘All fabrications are stressful.’

Uppādā vā bhikkhave Tathāgatānaṃ
anuppādā vā Tathāgatānaṃ, ṭhitāva s̄a
dhātu dhammaṭṭhitatā dhamma-niyāmatā:

‘Sabbe dhammā anattāti.’

Whether or not there is the arising of Tathāgatas, this property stands— this steadfastness of the Dhamma, this orderliness of the Dhamma: ‘All phenomena are not-self.’

Taṃ Tathāgato abhisambujjhati abhisameti.
Abhisambujjhitvā abhisametvā ācikkhati

deseti, paññapeti paṭṭhappeti, vivarati
vibhajati uttānī-karoti:

‘Sabbe dhammā anattāti.’”

The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ‘ All phenomena are not-self.’”

Idam-avoca Bhagavā.

Attamanā te bhikkkhū Bhagavato bhāsitam,
abhinanduntī.

That is what the Blessed One said. Gratified, the monks delighted in his words.

Khandha Paritta

THE GROUP PROTECTION

Virūpakkhehi me mettaṃ

Mettaṃ Erāpathehi me

Chabyā-puttehi me mettaṃ

Mettaṃ Kaṇhā-Gotamakehi ca

*I have goodwill for the Virupakkhas, the Erapathas,
goodwill for the Chabya descendants, & the Black
Gotamakas.*

Apādakehi me mettaṃ

Mettaṃ di-pādakehi me

Catuppadehi me mettaṃ

Mettaṃ bahuppadehi me

*I have goodwill for footless beings, two-footed beings,
goodwill for four-footed, & many-footed beings.*

Mā maṃ apādako hiṃsi

Mā maṃ hiṃsi di-pādako

Mā maṃ catuppado hiṃsi

Mā maṃ hiṃsi bahuppado

May footless beings, two-footed beings do me no harm.

*May four-footed beings & many-footed beings do me no
harm.*

Sabbe sattā sabbe paṇā

Sabbe bhūtā ca kevalā

Sabbe bhadraṇi passantu

Mā kiñci pāpam'āgamā.

May all creatures, all breathing things, all beings—each & every one—meet with good fortune. May none of them come to any evil.

* Appamāṇo Buddhō, Appamāṇo
Dhammo, Appamāṇo Saṅgho.

Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.

Pamāṇa-vantāni sirim-sapāni,
Ahi vicchikā sata-padī uṇṇānābhī sarabū
mūsikā.

There is a limit to creeping things—snakes, scorpions, centipedes, spiders, lizards, & rats.

Katā me rakkhā, Katā me parittā.

Paṭikkamantu bhūtāni.

So'ham namo Bhagavato,

Namo sattannaṃ Sammā-sambuddhānaṃ.

I have made this protection, I have made this spell. May the beings depart.

I pay homage to the Blessed One, homage to the seven Rightly Self-awakened Ones.

Mahāpaṭṭhāna

GREAT CAUSAL PRINCIPLES

[Hetu-paccayo,] Ārammaṇa-paccayo,

Root-cause condition, support condition,

Adhipati-paccayo, Anantara-paccayo,

dominant condition, immediate condition,

Samanantara-paccayo, Saha-jāta-paccayo,

quite-immediate condition, born-simultaneously condition,

Aññamañña-paccayo, Nissaya-paccayo,

reciprocal condition, dependence condition,

Upanissaya-paccayo, Pure-jāta-paccayo,

immediate-dependence condition, born-before condition,

Pacchā-jāta-paccayo, Āsevana-paccayo,

born-after condition, habit condition,

Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,

action condition, result condition, nutriment condition,

Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,

faculty condition, jhāna condition, path condition,
Sampayutta-paccayo, Vippayutta-paccayo,
conjoined-with condition, disjoined-from condition,
Atthi-paccayo, N'atthi-paccayo,
condition when existing, condition when not existing,
Vigata-paccayo, Avigata-paccayo.

The Four Dhamma Summaries

1. Upanīyati loko.

The world is swept away.

Addhuvo.

It does not endure.

2. Atāṇo loko.

The world offers no shelter.

Anabhissaro.

There is no one in charge.

3. Assako loko.

The world has nothing of its own.

Sabbam pahāya gamanīyaṃ.

One has to pass on, leaving everything behind.

4. Ūno loko,

The world is insufficient,

Atitto,

insatiable,

Taṇhā dāso.

a slave to craving.

condition when without, condition when not without.

End with [Sublime Attitude](#)

Meditation

Breath Meditation: Seven Steps

There are seven basic steps:

1. Start out with three or seven long in-&-out breaths, thinking bud- with the in-breath, and dho with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-&-out breath.

3. Observe the breath as it goes in & out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long & out long is uncomfortable, try breathing in short &

out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male & female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows & wrists, to the tips of your fingers, and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front

of the body, past the lungs & liver, all the way down to the bladder & colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect & flow together, and you'll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:

- a. in long & out long,
- b. in long & out short,
- c. in short & out long,
- d. in short & out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition & your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are:

- a. the tip of the nose,
- b. the middle of the head,
- c. the palate,
- d. the base of the throat,
- e. the breastbone (the tip of the sternum),
- f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely & naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around & about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations & harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease & pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release & purity of heart—you should always bear these seven steps in mind,

because they are absolutely basic to every aspect of breath meditation.

— *Phra Ajaan Lee*
Dhammadharo

Whoever—monk, nun,
lay male follower, or
female lay follower—
keeps practicing the
Dhamma in
accordance with the
Dhamma, who keeps
practicing masterfully,
who live in accordance
with the Dhamma:
That is the person who
worships, honors,
respects, venerates, and
pays homage to the
Tathāgata with the
highest homage. So
you should train
yourselves: ‘We will

*keep practicing the
Dhamma in
accordance with the
Dhamma, we will keep
practicing masterfully,
we will live in
accordance with the
Dhamma.’ That is how
you should train
yourselves.*

—

*MahāParinib
bāna Sutta,
Dīgha
Nikāya 16*